

MALFOOTHAAT

OF
HADHRAT MOULANA ASHRAF ALI
THAANWI
(Rahmatullah Alayh)

PART 4



Compiled by:
Mujlisul Ulama of South Africa

P.O Box 3393,
Port Elizabeth, 6056
South Africa

860. INSAANIYAT

Reprimanding a Molvi, Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said: "Should I not reprimand even when an error is committed? Should I maintain silence? If I do so, how will errors be rectified? What then will be the way of reformation (islaah)? Learn *insaaniyat* (humanity) and abandon bestiality. It is easy to become a buzrug and a wali. But to become an *Insaan* (human being) is difficult. I desire to administrate this dose into the hearts, but people sulk."

861. MISCHIEF OF THE MULHIDEEN

A noble disposition is indeed a wonderful bounty of Allah Ta'ala. Nowadays there is a preponderance of morons. The cause for this lack of understanding is generally an unconcerned attitude. If people think before acting or speaking, the incidence of error will not be so much.

862. MULHIDEEN

This is an age of immense mischief. There is an abundance of people who distort the Deen. Mulhideen (atheists) abound in these times. Night and day it is their occupation to interpolate and tamper with the Deen and nibble at the *ahkaam* (laws of the Shariah). If it was not for Allah's protection, they would have dug up the very foundations of the Deen. They are perpetually engaged in schemes to destroy the Deen. Let them continue with their plots. There are champions of the Deen to confront them.

863. SELFISHNESS

Nowadays everyone selfishly thinks only of himself. He is not concerned with others.

864. UBOODIYAT

The function of *Uboodiyat* (enslavement to Allah Ta'ala) is to fulfil service (i.e. *ibaadat* and obedience) to the best of one's

ability. Be steadfast on *A'maal-e-Matloobah* (i.e. the commands of the Shariah). Repent for defects. In this attitude is goodness and safety. This is the state of *abdiyat* (being the slave of Allah Ta'ala). Normally this state is not attained without severing unnecessary relationships. It is therefore essential to curtail mingling.

865. KHALWAT

The meaning of *khalwat* (seclusion/solitude) is that the heart should not have any relationship other than with Allah Ta'ala. This is the state of peace. However, nowadays, people have converted the heart into a railway station (or airport) where all and sundry mingle whereas the heart is the abode of only One Being (Allah Ta'ala). When the Divine Being has settled in the heart, then every displeasing development appears pleasing.

866. ASSOCIATION

Even association with authentic Mashaaiikh despoils one's disposition. (*i.e. Sitting in the company of different Mashaaiikh.*) What then is the consequence if the shaikh is an unreliable man?

867. CRITICISM

No one is safe from criticism whether he be an Aalim or a jaahil, pious or impious. Ignore what the critics say and do what is right. What is in accordance with the Shariah, execute it regardless of the criticism. Do not transgress the limits. The best goal to pursue is to create a beautiful bond with Allah Ta'ala. Then, whether someone praises or insults, it will be of no significance. Every deed of a man of this status is for the sake of Allah Ta'ala. Such a person is called an Aarif.

868. FALSE CLAIMS

The Mashaaiikh of this era claim to be Shaikhs (of Tasawwuf). They claim to have a bond of love with Allah Ta'ala. Despite

these claims their gaze is focused on people to whom they are subservient.

869. WISEMEN

The wisemen (of the Deen) said that zulm (oppression) leads to the demise of an empire.

870. ACADEMIC DISCOURSES

The Salf-e-Saaliheen did not restrict themselves to academic discourses. They would derive practical benefit from the Qur'aan and Ahaadith. On the other hand, those of later times indulged more in academic exposition of theories. For example, according to the Hadith, Allah Ta'ala descends to the first heaven in the last portion of the night. On the basis of this Hadith the Salf-e-Saaliheen engaged more in worship during this time of the night. They did not indulge in theoretical discussion regarding this Hadith. They were not concerned with the manner of Divine Descent. They did not ask: 'Since Allah is not a physical body, how does he descend?' They were not concerned with theories and abstract arguments.

871. FEAR FOR ALLAH

A man spent his entire life as a *nabbaash* (one who digs open graves at night to steal the kafan). Towards the end of his life he was overtaken by fear for Allah Ta'ala. He instructed his sons that after his death they should incinerate his body and strew the ashes into the sea. His profound fear for Allah's punishment overwhelmed him to order this action. He thought that in this way he would be saved from Allah's punishment. His body reduced to ashes dissolved in the ocean would not be recovered to undergo punishment. After his death, his instructions were carried out.

Allah Ta'ala resurrected him and asked: "Why did you do this?" He replied: "O Allah! For Your fear." Allah Ta'ala then forgave him.

Allah Ta'ala imposes liability on people in proportion to the intelligence He has bestowed to them. This episode reflects the boundless mercy of Allah Ta'ala.

872. BIDATI

A person becomes a bid'ati even if he practises one act of bid'ah in the same way as a man becomes a kaafir if he commits just one act of kufr. It is not necessary for a number of acts of bid'ah or kufr to be in him.

873. BE ALERT

Always be alert regarding the nafs. Whenever the nafs finds an opportunity, it will most certainly act (to involve one in evil). Even those who have attained moral reformation should not be careless in this regard. However, at least they will be able to apprehend and control the nafs by virtue of knowledge and experience. On the contrary the condition of our nafs is like that of a wild horse out of control. It is therefore necessary to be alert at all times. Carelessness will culminate in deception. How can one become careless regarding a snake? Shaitaan is not as dangerous as the nafs is.

874. SELF OPINION

Self-opinion in this path is a notorious bandit and a fatal poison. A man in whom this exists will be totally deprived of benefit. He will not gain any benefit in this Path. The very first step in this path (of moral reformation) is self-annihilation.

875. FEAR OF CRITICISM

Nowadays a widely prevalent malady is the fear for criticism. No one should speak ill of me. This malady is called *hubb-e-jaah* (love for fame). It develops from takabbur (pride). Pride is a destructive disease. Do not be concerned with the criticism of people. Let them say whatever they desire. There is no harm in it.

876. JAHL

In addition to hardness settling on the heart as a consequence of bid'ah, *jahl* (ignorance) also darkens the heart. Bid'ah completely eliminates *Nooraniyat* and *Roohaaniyat*. The effect of bid'ah is the elimination of intelligence. Therefore, when they are admonished, they resort to vilification. They are the enemies of the Auliya. They are bereft of respect.

877. MISCHIEF OF BID'ATIS

In bygone times at least bid'atis would engage in some Thikrullah. But, today they flagrantly indulge in fisq and fujoor (immorality). Their nufos (plural of nafs) are clogged with mischief. They are the worshippers of lust and pleasure. They are audaciously proud of their irreligiousness. Music, singing and association with young lads and prostitutes have become their salient features. Night and day they indulge in these immoralities at the mazaars (graves) of the buzrugs. They disgrace the buzrugs and cause distress to them. They are the enemies and the opponents of the buzrugs. They deceive the Makhlooq (people) of Allah and disgrace Tasawwuf and the people of Tasawwuf.

878. THE ENEMIES FROM WITHIN

This is the age in which Fitnah is in the form of *ilhaad* and *zindaqah*. Besides the open enemies of Islam, there are numerous enemies lurking within (the Muslim nation) pretending to be the friends of Islam. From within they give effect to their plots. Their plots come within the purview of the aayat: "*Verily, their plots are such that even mountains will be eliminated.*"

However, Allah Ta'ala has given the assurance: "*Verily, We have revealed the Thikr (the Deen), and most certainly We are its Protectors.*" Accordingly, Allah Ta'ala has created a group to defend His Deen. In this regard, Rasulullah (sallallahu alayhi wasallam) said: "*There will ever remain a group in my Ummah*

who will be aided on the Haqq until the Day of Qiyaamah." Thus Allah Ta'ala establishes the Ulama-e-Haqq to neutralize all the clamour and deception of the people of baatil.

The reformers and so-called friends of Islam of this age are in reality enemies of Islam whose salient feature is to mutilate the ahkaam (laws) of Islam.

879. WAZAAIF

Nowadays *wazaaif* and *auraad* are equated to *buzrugi* (sainthood). It is believed that a great achievement has been accomplished by fulfilling the *wazaaif* and *auraad* prescribed by the shaikh.

(Wazaaif is the plural of wazeefah and auraad is the plural of wird. These are forms of thikr which the shaikh prescribes for mureeds. In this age, the objective of Tasawwuf is ignorantly believed to be wazaaif and auraad.)

The sheikhs (spiritual guides) of this age have corrupted the mureeds. Even the Mashaaiikh abstain from instructing the mureeds in the sphere of islaah of the nafs. They only teach *wazaaif* and *auraad*. They ask about *kaifiyaat* (spiritual experiences). Did you see anything? Has any yearning developed in the heart or not? All these are in fact states of the nafs. While in some instances these *kaifiyaat* are praiseworthy, they are not the objective. All these *kaifiyaat* are transitory impressions which are not commanded by the Shariah. Even some kuffaar experience such states. Yogis attain these states by way of their spiritual exercises.

880. SPIRITUAL PERFECTION

Spiritual perfection is proportionate to *Tashabbuh* (emulation/resemblance) with Rasulullah (sallallahu alayhi wasallam). The greater the emulation of the Sunnah, the greater the degree of perfection. Absorption (in some spiritual state) is not a criterion of perfection.

881. THE DUNYA (WORLD)

Engrossment in the dunya – in worldly pursuits – ruin even one's physical health and beauty. The spiritual destruction is even greater. However, due to desensitization people are imperceptive. At the time of Maut this spiritual paralysis will be cured and the ruin and destruction will become vivid.

The less the relationship with the dunya, the more peace and tranquillity will one experience. The people of the dunya are deprived of this treasure. Even if they experience it partially, it is contaminated and imperfect.

882. BARKAT OF THE SUNNAH

Hadhrat Maulana Fazlur Rahmaan Gunj Muradabaadi (rahmatullah alayh) was generally in the state of *jazb* (a spiritual state of absorption in divine love). Once a leper (one who has the disease of leprosy) came to visit him. The people of the locality maintained their distance from him. Hadhrat Fazlur Rahmaan invited the leper to have meals with him. After he had meals, the leper was cured. Hadhrat commented: 'Rasulullah (sallallahu alayhi wasallam) had also invited a leper to eat with him. By virtue of the barkat of the Sunnah, the leper was cured.'

883. NISBAT AND AMAL

(Nisbat-e-Baatini is a close spiritual relationship with Allah Ta'ala. Amal in the context of this discussion refers to spiritual remedies and prescriptions)

Once a man who was sitting in the company of Hadhrat Fazlur Rahmaan Gunj Muradabaadi (rahmatullah alayh) thought to himself: 'Hadhrat must be having some sort of an amal to subjugate the hearts of people, hence so many people incline to him.' As this thought was going through the person's mind, Hadhrat Fazlur Rahmaan commented: "Taubah! Taubah! Do you not know that amal extinguishes Nisbat-e-Baatini?"

884. HARJ (HARDSHIP)

Once a man said to Hadhrat Maulana Fazlur Rahmaan Gunj Muradabaadi (rahmatullah alayh): "Hadhrat, there is great *harj* in Imaam Abu Hanifah's fatwa pertaining to a *Mafqoodul Khabr*."

(Mafqoodul Khabr is a husband who has gone missing and his whereabouts are unknown. According to Imaam Abu Hanifah, the wife has to wait a lifetime in anticipation of his return. The marriage cannot be annulled.)

Hadhrat Fazlur Rahmaan responded: "Yes, there is great *harj*. The mas'alah of Jihad is in the Qur'aan. There is greater *harj* in Jihad. You may excise it also from the Qur'aan."

885. DIFFERENT DISPOSITIONS

The Auliya are of a variety of dispositions. In some *Tawaadhu'* (Humility) is overwhelming; in some *Shafqat* (Affection); in some *Rahmat* (Mercy); in some *Jamaal* (Tenderness), and in some *Jalaal* (awesomeness). None may be criticized. These dispositions are not voluntary acquisitions. *(These are the natural dispositions which are inherent in the Auliya).*

886. SHUKR UNTO ALLAH

I am grateful to Allah. It is His favour (Ihsaan) that considerable (Deeni) work has been accomplished. For ages there will be no need, and when the need arises, Allah Ta'ala will harness in one of His servants (to guard His Deen). No one can be proud of his accomplishment. It is only by His grace and kindness that He appoints someone to undertake the work of the Deen. Yes, I am most happy that He has bestowed the ability, courage and strength to execute the obligation. What is there in the existence of man? Nothing!

887. DEPLETION OF TAQWA

Taqwa and Tahaarat have decreased in every group whether it be the Ulama or the Buzrugs, whether Zaahid or Aabid. There

is a great dearth of these attributes nowadays. There is no longer *Ihtiyaat* (caution). Just look at the irregularities of Ulama in the matter of funds, barring a few. Similarly, those who claim to be *durwaish* and *sufi*. They utilize *amaliyyaat* to subjugate the hearts of people, and devour the wealth of people. This is just like a bandit who snatches the wealth of people by robbery and banditry.

Since there is a depletion of *Taqwa* and *Tahaarat* nowadays, there is no *barkat* in either *Deeni* or worldly projects. This depletion has culminated in the increase of *nahoosat* (*misfortune*), hence goodness and *barkat* have terminated.

888. SERVANTS

Generally the wealthy show no respect for servants. They treat them with considerable humiliation, and exceed the limits. However, there are exceptions. Everyone is not the same.

889. 'MUJTAHIDS' LIKE RAIN-FROGS

Nowadays, like rain-frogs, numerous 'mujtahids' have mushroomed. Their outstanding feature is to mutilate and distort the *ahkaam* (laws) of the *Deen*. This is their occupation night and day. They have made the *ahkaam* of Islam a target for practice. They expend their entire intellectual ability to nibble at the *Deen*. Undoubtedly, these claimants of Islam cause greater harm to Islam and the *Ummah* than aliens (the *kuffaar*).

These people (the modernist *zindeeqs*) masquerading as 'friends' of Islam and Muslims are in reality enemies. Under guise of Islam, they engage in the destruction of the *Deen* and the *Ummah*. While they conspire to destroy the *Deen*, they are in fact destroying themselves. Islam will remain pure forever.

They say that they understand the *Qur'aan* and *Hadith* better than the Ulama. On the basis of this corrupt understanding they interpolate and transmogrify the *Shariah*. The changes they wrought in the meanings and concepts of Islam are worse than the changes which a total ignoramus effects in the text of the

Qur'aan. In this manner with their interpolation they destroy their Aakhirat. May Allah Ta'ala bestow righteous intellect to them.

890. INTELLIGENCE

Nowadays, intelligence is equated to earning and eating (i.e. worldly progress). He who can earn and eat abundantly is an 'intelligent' person in these days. But even animals earn and eat. They too fill their stomach. But this is not *insaaniyat* (humanity).

891. CUSTOMARY PRACTICES

Customary practices are indeed evil. Many great scholars and men of intelligence are trapped in customary practices. On account of widespread prevalence, they lack the courage to extricate themselves from these customs. Indeed it is a great weakness in them. It is imperative to combat these customs with courage and resolution. Without this, it is almost impossible to eliminate these customary (bid'ah) practices.

Ameer Shah Khaan had met many great and noble buzrugs. Among them was Hadhrat Shah Abdul Azeez (rahmatullah alayh) whose family was famed for Knowledge. However, there existed some entrenched customary practices in the family, for example, instead of 'Assalamu Alaikum', they would say: 'Aadaab!' Despite Shah Sahib's detestation for this custom, he was not severe in his opposition due to its widespread prevalence. When Hadhrat Sayyid Sahib (rahmatullah alayh) came to visit him, he (Hadhrat Sayyid Sahib) said loudly: "Assalamu Alaikum!". Hadhrat Shah Abdul Azeez (rahmatullah alayh) responded: "Who is this visitor who has come to revive the Sunnah?"

892. TA-ALUQ MA-ALLAAH (BOND WITH ALLAH)

Ta-alluq ma-Allah is a great treasure. It is the primary objective (*Maqsood*). When the bond with Allah Ta'ala is created, then

one becomes concerned with the Aakhirah. Besides Allah, he has no fear for any one. He is unconcerned about wealth and life. To create the bond with Allah, the Ambiya (alayhimus salaam) were despatched to earth for man's guidance. *Ittibaa-e-Sunnah (Obedience to the Sunnah)* is in fact Ta-alluq ma-Allah.

893. TAUBAH

When engaging in Taubah (Repentance) in general, do not intentionally think of specific sins which had been committed. However, whenever the sins come to mind of their own accord, then renew Taubah.

894. THE SUNNAH

Ittibaa-e-Sunnah (obedience to the Sunnah) is the quick and easy way of gaining Divine Proximity.

895. REJECTING NUBUWWAT

Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) said that searching for the reasons underlying the ahkaam of the Shariah is tantamount to rejecting Nubuwwat. A person who searches for reasons in order to follow, actually follows expediency and desire. He does not follow Rasulullah (sallallahu alayhi wasallam).

896. MINIMIZING SIN

Committing a sin on the understanding that it is *Sagheerah*, is a grave error. Whilst the person committing the sin thinks of it as 'minor', he fails to understand the Being against Whom he is sinning. If he would only ponder, he will understand that even the sin which he believes to be *sagheerah (minor)*, is in reality *akbarul kabaa-ir (the greatest of the great sins)*.

897. BASIS FOR DOUBTING

The doubts which modernists suffer (regarding Deeni *ahkaam*) have two causes: (1) Lack of respect for Allah Ta'ala, and (2)

Lack of love for Allah Ta'ala. These doubts vanish once *Azmat* (honour/respect) and *Muhabbat* (love) have been cultivated. *(By submitting to the Shariah and adopting the Sunnah, these two essentials are cultivated).*

898. CONCEDING ERROR

It is a great mujaahadah (struggle against the nafs) to concede one's own error. It is indeed a great virtue to retract an error after having been informed, and to state the truth.

899. THE DISGRACE OF ZINA

When Allah Ta'ala wishes to disgrace a person, he embroils him in zina (fornication).

900. REASON FOR INGRATITUDE

A reason for ingratitude for the bounties of Allah Ta'ala is focusing the gaze on what one does not possess instead of on one's possession.

901. BAY'T IS NOT NECESSARY

For islaah (reformation) of the nafs, bay't is not imperative. The belief that bay't is necessary for islaah is a bid'at. The first obligation of the Shaikh is the islaah of the mureed. He should not conceal anything in consideration of others.

902. THIKR AND SHAITAAN

Thikrullaah wards off shaitaan. It is mentioned in the Hadith: *"Verily, shaitaan sits glued on the heart of man. When he (man) engages in thikr, shaitaan flees. When he (man) becomes forgetful (of thikr), shaitaan casts waswasah (in his heart)."*

903. SAAHIB-E-TASARRUF

It is not necessary that a Saahib-e-Tasarruf is also a man of the Shariah. Dajjaal will be a great displayer of supernatural feats. Iblees too is a great saahib-e-tasarruf. He penetrates into the

body of man. (*Saahib-e-Tasarruf is a person who is able to demonstrate supernatural feats*).

904. SECLUSION

Seclusion is essential for even the Shaikh.

"And, sever all relationship (with people) and turn towards Him (Allah)" – Qur'aan

(Allah Ta'ala issues this command to Rasulullah sallallahu alayhi wasallam).

905. THE CONSEQUENCES OF DISRESPECT

Disrespect is indeed evil. Once a *Saahib-e-Kaifiyat* spat in the direction of the Qiblah. All his *kayfiyaat* were snatched away in consequence of this disrespect.

(Saahib-e-Kayfiyat is a person accomplished in spirituality. He experiences lofty spiritual states).

906. PUNISHMENT FOR AN EVIL

A one-eyed man whilst making Tawaaf of the Ka'bah was supplicating: "O Allah! I seek protection with You from You." When he was asked about this queer dua, he said: "Once when I cast an evil gaze at a young lad, I lost the vision of my one eye."

907. ASSOCIATION WITH KUFFAAR AND FUJJAAR

Nooraaniyat (i.e. the Noor of Imaan) is extinguished by association with kuffaar and fujjaar (immoral persons). *Zulmat (spiritual darkness)* then develops. The knowledge which emanates from the niches of Nubuwwat contain *Noor*, and what emerges from the heart of a faasiq is *zulmat*.

908. WUDHU AND THE MUSLIM

Once when Hadhrat Sultaanul Auliya (rahmatullah alayh) was in a jungle, it was time for Namaaz. He waited for some time in anticipation of someone arriving so that the Namaaz could be

performed in Jamaat. Soon he saw a wood-cutter carrying a bundle of wood. Hadhrat Sultanul Auliya asked: "Have you made wudhu?" The wood-cutter responded: "Is it possible for a Muslim to be without wudhu?" Hadhrat said to himself with surprise: 'Some Auliya are so hidden that we fail to recognize them.'

909. THE ATHEISM OF ALIGARH UNIVERSITY

An old man complained that his son who was studying at Aligarh University refused to perform Namaaz. I called him to proffer naseehat (advice). When I spoke to the son, he said: "I don't believe in the existence of a Creator." Then he lamented: 'My parents have ruined me by sending me to Aligarh.' I told his father to lament the departure of his son's Imaan. I also advised him to remove his son from Aligarh University and have him admitted to a government secular college. This was done.

After some time, the father happily reported that his son had become a true Muslim and was performing Namaaz punctually.

The reason for this change was that at the government college he was confronted by many anti-Muslim Hindus who criticized Muslims and Islam. This criticism kindled within him the desire to defend his nation (Muslims) and the Deen. In consequence of this emotional feeling, he reformed himself. On the contrary, at Aligarh University (where all the students were Muslims) atheism was considered to be Deen.

910. NEVER COMPLAIN

Someone saw Hadhrat Mahmudul Hasan Deobandi (rahmatullah alayh) in a dream. He asked about his condition. Hadhrat Mahmudul Hasan replied: "Once there was too much salt in the food. I ate the food without the slightest complaint. On the basis of this act, I was forgiven."

911. HAAJI IMDAADULLAH AND ALLAH'S AID

During the 1857 Jihad campaign in India against the British invaders, Hadhrat Haaji Imdaadullah (rahmatullah alayh) who was wanted by the British government went into hiding. He remained in concealment in a room near to the stables of a wealthy person. A spy notified the British authorities of Haaji Sahib's place of hiding. Soon some English officers came to the mansion of the wealthy person. They said that they had heard of his excellent horses and desired to view them.

They were taken to the stables. Whilst looking at the horses they came to the room wherein Haaji Sahib was in hiding. The owner of the house was in a state of panic. When the door was thrown open, they saw a musalla spread open and a jug of water. No one was present. The officer asked: 'Whose musalla and jug are these?' The owner said: "I perform Namaaz in this room." The officer: "Namaaz is performed in the Musjid not the stable." The owner: "I perform Nafl Salaat in concealment."

The officers feeling embarrassed, apologized for the inconvenience caused and departed. After they left, the owner of the mansion went into the little room. When he entered, he saw Hadhrat Haaji Imdaadullah (rahmatullah alayh) sitting on the musalla engrossed in Thikr. Surprised and bewildered he asked Haaji Sahib: "Hadhrat, where were you?" Haaji Sahib said: "I was right here." Indeed Allah Ta'ala had protected Haaji Sahib. The officers were unable to see him.

912. THE ZULMAT OF EVEN BOOKS

Once when several persons visited Hadhrat Mirza Jaan Jaan (rahmatullah alayh), he perceived a veil of spiritual darkness (*zulmat*) emanating from them. Hadhrat commented: "They have kitaabs of *zulmat* with them". It was then discovered that they had Bu Ali Sina's (Avicenna's) kitaabs, *Ash-Shifa'*.

913. THE METHODOLOGY OF ISLAAH

It was the *tareeqah* (methodology) of the Akaabir Mashaikh to first attend to the reformation of the deeds of their Mureedeen. They would not initially instruct them with Nawaafil and Wazeefahs. They would first inculcate in their Mureedeen the habit of abstaining from evil acts. Nowadays, numerous Mashaikh do not heed this method. Therefore the consequence is that the mureedeen become apt in *auraad* and *wazaaf* whilst their evil traits remain embedded in them. They do not distinguish between halaal and haraam, truth and falsehood. This attitude has brought disgrace to the *Tareeq*.

914. CONSULTATION

One should not act on one's own personal opinion. As long as there are seniors, consult with them. In the absence of seniors, consult with contemporaries. In their absence consult with juniors.

915. THE BASIS FOR THE DOUBTS OF THE MODERNISTS

On careful reflection, it will be realized that the basis of all the doubts which modernists are creating regarding the Shariah, is that western secular education eliminates from the hearts honour and love for Allah Ta'ala and Rasulullah (sallallahu alayhi wasallam). When this is eliminated, it gives rise to innumerable doubts and queries. When there is honour and love in the heart for someone, then doubts do not develop regarding his statements and laws.

916. THE OBJECTIVE OF TASAWWUF

When customs become overwhelming, *haqaaq* (realities) are then overshadowed. The true objective is lost. The objective of Tasawwuf is not *auraad* and *ashghaal*. Whilst these acts are aids for achieving the objective, they are not the objective. The actual objective of Tasawwuf is the islaah (reformation) of

a'maal-e-baatinah (moral character). As long as reformation has not been achieved, the full benefit of *auraad* and *ashghaal* will not be acquired. In fact, sometimes the effect is vanity and pride. Therefore, reformation of moral character takes precedence over *auraad* and *ashghaal*.

917. REVELATION OF THE UNSEEN

Revelation of *magheebaat* (*unseen and future things*) is not the sign of Deeni excellence. It is possible for even a kaafir or an insane person to receive such revelation. Sometimes people go astray by believing in the truth of every person who receives such revelation (*kashf*).

The *kashf* of unseen or future events is neither a Deeni excellence nor the sign of divine proximity. In fact, being a Muslim or a sane person is not a condition for being a repository of such revelation. In the famous book of *Tibb-e-Unaani* (Greek Medicine), *Sharh Asbaab*, it is recorded in the chapter of mental sickness that many insane persons are the repositories of *kashf saheeh* (*correct revelation of unseen things*).

There are also numerous incidents of such revelation occurring to kuffaar and fussaah. Qudratullaah was the name of a man who experienced *kashf-e-quboor* (the happenings which occurred in the graves). In the majority of cases his *kashf* was correct despite him not even performing Namaaz. Once whilst he was at a graveside, he said that the inmate was standing and making thikr on a sandalwood Tasbeeh. On making enquiries it was established that the inmate of the grave while he was alive used to make thikr with a sandalwood Tasbeeh. He had therefore, before dying, instructed his friend to put such a Tasbeeh in his kafan.

Once whilst Qudratullah was performing Namaaz near to a grave, he suddenly exclaimed that the inmate was being punished, and the reason for the punishment is that he had in his possession an *amaanat* (an object of trust) which he had not

returned to the owner. Qudratullah was not aware who the inmate was. When an investigation was made, it was established from the deceased's wife that her husband had truly usurped the amaanat of one person.

Kashf of magheeba is a spiritual faculty within a person. It exists also sometimes in even kuffaar, insane persons and fussaag. People are awed by supernatural feats. Any person who has this ability is regarded to be a saint. Many people have gone astray in this way and have led others astray as well.

The criterion of Haqq and baatil, Maqbool (accepted by Allah) and mardood (accused and rejected by Allah) is only following the Shariah and the Sunnah. Regardless of the many correct revelations a man may receive, if he does not conform to this criterion, he will not be a Wali.

918. WEAKNESS IS ALSO A NI'MAT

Weak, destitute and forlorn people should not grieve. Their weakness is also a ni'mat (bounty) for which they should be happy. Even parents are more concerned and affectionate to their weak offspring. In a Hadith-e-Qudsi it is said: *"Verily, I (i.e. Allah Ta'ala) am by those whose hearts are broken."* In another Hadith-e-Qudsi, Allah Ta'ala says: *"Search for Me via your weak ones, for verily you are being granted rizq (or being aided) via your weak ones."*

Strength, weakness, wealth and poverty are all from Khaaliq (Allah, The Creator). With every one of these conditions come their peculiar effects, and Allah's mercy accompanies each condition in a special form. Therefore, be pleased with a condition beyond your control which Allah Ta'ala has imposed on you. Consider it to be in your best interests. Allah Ta'ala is All-Wise. Therefore be contented with the state which Allah Ta'ala has selected for you, for in that condition lies your goodness. In any other condition one may have become the victim of deviation. Thus, Allah Ta'ala says in the Qur'aan Majeed: *"Do not yearn for the condition which Allah has*

bestowed to some over others."

919. AHWAAL

"Pleasurable spiritual states (*ahwaal*) are dependent on *istiqamat* (steadfastness) and *A'maal-e-Saalihaat* (pious deeds)."

920. NISBAT

"*Nisbat* (a special relationship) with Allah Ta'ala is the effect of Allah's *Ridha'* (Pleasure), and this is attainable only by way of obedience."

921. EFFECTS OF LOVE

"On some people the effects of Love for Allah are dominant, while on others the effects of Love for Rasulullah (sallallahu alayhi wasallam) appear dominant. There is no conflict between the two. Both are the same. It is only a difference of colour." (*Love for Rasulullah – (sallallahu alayhi wasallam) is the effect of Love for Allah Ta'ala. The Qur'aan says: "Whoever obeys the Rasool, verily, he has obeyed Allah."*)

922. A NONSENSICAL QUESTION

A lawyer once asked me: 'Why has Namaaz been made compulsory five times?' I replied: "What is the reason for your nose having been created on your face?" He responded: "If it was on the neck, it would have a horrible appearance." I said: "Never. If everyone's nose was on the neck, it would not have had a horrible appearance." Thereafter he was silent.

923. RENDERED SPEECHLESS

Once a senior police officer mockingly asked a Madrasah student whose head was shaven: "Why do I see all Madrasah students with shaven heads?" Spontaneously the student responded: "Why do I see all westerners with shaven faces?" The officer went silent.

924. FAME AND WEALTH

Hubb-e-Jah (love for fame) and *Hubb-e-Maal* (love for wealth) are such evils which do not permit a person any solace. All the corruption is caused by the quest for greatness. A man who is contented with humility and a little provision is devoid of worry.

925. DISGRACE

Disgrace is to present one's need to others. If a person abstains from asking, he will never be in disgrace even if he is a pauper. We have never seen a person involved in Deeni service being disgraced if he does not present his needs to anyone.

926. AN ISLAMIC PAPER

Molvi Muhammad Shafi Sahib Deobandi desires to initiate a newspaper. I advised him: 'If you wish to begin a newspaper, it should be in complete conformity with the Shariah. It should be possible for people to comment: 'Indeed this is an Islamic paper.' The criterion for this is: If whatever you wish to write is permissible to speak in terms of the Shariah, then publishing it is permissible otherwise not. ...A (truly Islamic paper) will be able to inform Muslims of the corrupt state of the Ummah and of the method of reformation.'

927. THE DEEN

Our Maulana Khaleel Ahmad Sahib (rahmatullah alayh) frequently said: "We are in need, but we are not sellers of the Deen."

928. ISLAMIC JUSTICE

Hadhrat Shuraih was the Qaadhi appointed by Hadhrat Umar (radhiyallahu anhu). He remained the Qaadhi also during the Khilaafate of Hadhrat Ali (radhiyallahu anhu). When Hadhrat Ali's coat of armour was stolen, it was found by a Jew. Hadhrat Ali (radhiyallahu anhu) reported the matter to Qaadhi Shuraih.

The Qaadhi demanded witnesses. Hadhrat Ali (radhiyallahu anhu) presented his son and a freed slave. However, since according to Qaadhi Shuraih the testimony of a son is not acceptable in favour of his father, the Qaadhi dismissed Hadhrat Ali's claim. The armour was awarded to the Jew.

Hadhrat Ali (radhiyallahu anhu) happily, without displaying the slightest annoyance, left the court. When the Jew observed this scene, he immediately recited the Kalimah, embraced Islam and handed the armour to Hadhrat Ali (radhiyallahu anhu). Hadhrat Ali said: "I have gifted the armour to you." That Yahudi remained constantly in the company of Hadhrat Ali (radhiyallahu anhu) and was martyred in the Battle of Siffeen.

If the disposition of this era had existed at that time, the comment would have been: 'What! Was Hadhrat Ali a liar that his claim was dismissed.' Furthermore, it was the time of his Khilaafat, but he was not slightly annoyed.

929. PURDAH

The consequence of the movement to eliminate Purdah is nothing other than to involve women in flagrant acts of fisq and fujoor (immorality) and to be released from the control of their husbands.

930. SIGNIFICANCE OF VIRTUES

If in a man from the general public there happens to be 99 defects and one virtue, then my focus is on the one virtue. However, if in a mureed of mine there are 99 virtues and one vice, then my focus is on his one vice, not on his 99 virtues.

931. OBEDIENCE

Nowadays there no longer remains in people the ability of obedience. Once whilst Hadhrat Umar (radhiyallahu anhu) was making tawaaf of the Ka'bah, he observed a woman suffering from leprosy making tawaaf. He forbade her from tawaaf because of the inconvenience and distress she was causing

others. He told her that remaining at home for her was better than making tawaaf.

After some time, the woman yearning to make tawaaf came again. The people informed her to be at ease since the one who had prevented her from tawaaf had died. The woman said: “I thought that he was alive, hence I came to plead with him to allow me to make tawaaf. But now he is no longer alive. He is not a person whom one has to obey in his presence and disobey behind his back. He is such a person whose order has to be obeyed whether he is alive or dead.” Then she departed and never returned to make tawaaf.

932. FASTING DOGS

There are many episodes of some dogs fasting one day in a week. On that day, they consume no food. People who fast should derive lesson from this.

933. CORRUPT DESIRES

Nowadays the hearts of people are filled with desires, fulfillment of which is not within their power, hence they are always worried and agitated. They have no peace. Why do these people overwhelm themselves with so much worry?

934. A SIGN OF QIYAAMAH

“Acquisition of the world (wealth and fame) in worldly garb is not as harmful as the acquisition of the world in Deeni garb.”
(*Hadhrat Maulana Ashraf Ali Thanvi*)

Pursuing worldly gain in the name of the Deen is spiritually destructive. According to the Hadith, one of the signs of Qiyaamah is the pursuit of the mundane objectives by means of deeds of the Akhirah. Acts of ibaadat will be used as a screen to fulfill worldly and nafsani desires. The Ulama of this age are generally the fulfillment of this prediction of Rasulullah (sallallahu alayhi wasallam).

935. PROCLAMATION OF HAQQ

I had written a refutation of the tafseer of one Molvi. This Molvi wrote to me (prior to the publication of the article): “You have written a refutation against me. What if I too refute you? What respect will then remain?” I said to him: ‘I did not mention any specific person’s name in my article. If you are indeed such (as mentioned in the article), then it applies to you. I have understood it to be the Haqq, hence I wrote it. You are most welcome to write a refutation. The readers themselves will decide.’ The Molvi did not comment further. In fact, after some time he wrote a book and sent it to me for checking. This is the effect of following the Haqq. The one who seeks to please everyone, ultimately will displease everyone.

936. OPRESSION

“If a person who witnesses oppression being committed does not report the oppressor to his superior, then he too will be regarded as a participant in the oppression.”

937. UNITY AND DISUNITY

“Disunity is detestable because it is detrimental to Deen. However, if it is beneficial for the Deen, it will not be detestable even if it is detrimental to the dunya (worldly life). Thus, there is the disunity which Nabi Ibraaheem (alayhis salaam) had adopted, and which Allah Ta’ala glowingly describes:

“Verily, for you in Ibraaheem and those with him is a beautiful character when they said to their people: ‘Verily, we are free from you and from the (idols) which you worship besides Allah.

We reject you. Animosity and hatred have become apparent between us and you forever, until you believe in the One Allah.”

(Aayat 4, Mumtahinah)

Can anyone label this disunity as detestable? Regarding a detestable unity, Nabi Ibraaheem (alayhis salaam) said:

“Verily, you have taken besides Allah idols (for worship) because of mutual love in this worldly life, then on the Day of Qiyaamah you will mutually reject one another, and some of you will curse others (among you). And your destination will be the Fire.”

(Aayat 25, Ankabut)

The kuffaar opponents of Ibraaheem (alayhis salaam) enjoyed perfect unity. But their unity is not commendable. On the contrary, Ibraaheem (alayhis salaam) eradicated the very foundation of this unity. This unity (of the kuffaar) was based on falsehood. Therefore, understand well that unity is commendable only if it is beneficial for the Deen, and disunity will be detestable only if it is harmful for the Deen. When disunity is beneficial for the Deen, then at such a time, disunity will be the objective.” *(Hadhrat Maulana Ashraf Ali Thanvi)*

938. QUR'AAN – THE SEPARATOR

“One of the titles of the Qur’aan is *Furqaan (The Separator)*. From this title it is learnt that the Qur’aan does not always unite. Sometimes it disunites and separates. The instruction is to unite with the People of the Haqq and to break away from the people of baatil.”

939. AID THE HAQQ

“The demand of Haqq at the time when there prevails difference between two parties is to firstly ascertain who is on the Haqq and who is on baatil. Do not criticize the one of Haqq. On the contrary, join and aid him, and prevent the baatil party from his falsehood. Commanding this, the Qur’aan says: *“Then fight the party which commits transgression until it returns to the Command of Allah.”*

940. RAISING THE HANDS

Someone asked Hadhrat Thanvi about raising the hands in dua at the graveside. Hadhrat Thanvi replied: “It is not substantiated (in the Sunnah). Therefore make dua in the heart.”

941. TAQLEED SHAKHSI

Safety (of Imaan) is in *ittiba’ (following a Math-hab)*. Our nafs always searches for latitude. Experience substantiates that the remedy for the nafs is Taqleed Shakhsi. Reformation of the nafs is Waajib, hence this Taqleed being Waajib is correct.

942. IJTIHAAD

To abstain from the taqleed of someone (i.e. of one’s Imaam in a specific issue) for the sake of adopting the *ahwat (i.e. the view in which there is greater caution)* or on account of a dire need is permissible. This type of Ijtihaad has not terminated. But to search for different views for the sake of latitude/ease is *ittibaa-e-hawa (following desire)*.

The Ijtihaad which has ended pertains to the formulation of *Usool (Principles)*. Although some among the Fuqaha Muta-akh-khireen (the Fuqaha after the 4th century) had also formulated principles, this was extremely rare. Allah Ta’ala had bestowed such lofty intelligence to them, which enabled them to comprehend the objectives of Rasulullah (sallallahu alayhi wasallam). We lack such intelligence. We cannot rely on our intelligence. When looking at the *istimbaat (deductions)* of this age, the corruption of intelligence is quite obvious.

943. ISHRAAQ AND CHAASHT

Ishraaq and Chaasht (Dhuha) are two separate Salaat. This is substantiated on the basis of the narration of Hadhrat Ali (radhiyallahu anhu).

944. VISITING THE SICK

According to the Hadith, the most meritorious *Iyaadat* is that visit which is the lightest. *Ta'ziyat* (visiting the home of the deceased to offer sympathy) should be only once. (*Iyaadat means to visit the sick. Too much time should not be spent at the home of the sick*).

945. HONOUR THE DEEN

Do not do any act which brings disgrace to the Deen. It comes in the Hadith: "*Honour the command of Allah, Allah will honour you.*"

946. YOUR HANDS

Wash your hands and drink water from them. No utensil is superior and more wholesome than the hands. This is according to the Hadith.

947. DEATH AND DISGRACE

The Hadith says: "Sin less, and Maut will become easy for you, and abstain from debt, and you will have freedom." In other words, you will not have to adopt humiliation in front of anyone.

948. WASTEFUL EATING

According to the Hadith, eating more than once a day is waste. *Israaf* (extravagance/waste) does not coexist together with need and permissibility, therefore this Hadith means eating a second time without being hungry as is the habit of the affluent ones who are slaves of the stomach. They eat simply because it is the time for meals.

949. INTENTION AND REWARD

Reward (*thawaab*) is not awarded merely on an intention. It is necessary that the intended deed be permissible in terms of the Shariah. For example, if someone organizes a dance (or

qawwaali/music) gathering with the intention of assembling people for the purpose of giving a Deeni lecture, then this will be impermissible regardless of the intention.

950. HIZBUL BAHR

General people have greater faith and conviction in their hearts for *Hizbul Bahr* than for the Masnoon Duas. It is therefore necessary to refrain from reciting it (i.e. Hizbul Bahr).

951. GRIEF

Attainment of the stages of *Sulook (the Path of moral reformation)* is more efficacious by means of grief than by *mujaaadah* (struggle against the nafs). Remember this well.

952. DISTRESSING ALLAH'S WALI

Causing pain and distress to Allah's Beloved (Wali) is punishable in every case even if the Wali forgives. The Hadith mentions: "He who distresses My Wali, I give him notice of war."

953. SPIRITUAL ELEVATION

Refrain from acting in conflict with the Shariah, you will then attain spiritual elevation.

954. DEATH ON JUMUAH

It comes in the Hadith that when a person dies on a Friday, he is absolved of questioning until the Day of Qiyaamah. This is the consequence of the auspiciousness of the Day of Jumuah. Burying before or after Jumuah Salaat is of no significance. It is in conflict with the Shariah to delay the Janaazah until after Jumuah Salaat.

955. RIGHTS (HUQOOQ)

Generally it is understood that *Haqqul Abd (the right of a person)* is restricted to the person. This is an erroneous

understanding because the right of a person has been commanded by Allah Ta'ala. For example, He has commanded to aid the oppressed; to abstain from gossip; to abstain from causing distress to anyone. When any of these commands is violated, then along with the violation of *Haqqul Abd*, violation of *Haqqullaah (the Right of Allah)* is also violated. Therefore it is imperative to seek forgiveness from both the oppressed person and from Allah Ta'ala.

956. ACQUISITION OF TRUE KNOWLEDGE

Understanding (*Tafaqquh*) in the Deen is acquired by one who has pursued Knowledge (of the Deen) with attention, and who had honoured his Asaatizah (Teachers). The student who displeases his Asaatizah will never gain true *Ilm* regardless of his efforts. Experience has confirmed this.

957. THE OBJECTIVE OF AQAA-ID (BELIEFS)

Just as Aqaa-id are *per se* the objective, so too are they (Beliefs) required for *A'maal (deeds)*. For example, just as it is necessary to believe in *Taqdeer (for validity of Imaan)*, so too is *Taqdeer* necessary for firmness when calamity strikes. When afflicted by hardship, by focusing on *Taqdeer*, one does not unduly worry and panic. In the same way, in prosperity, one should not become proud and arrogant, since it (prosperity) is not the effect of one's perfection, but is the bounty of Allah Ta'ala.

958. REDUCTION IN RELATIONSHIPS

Islam neither advocates severance of relationships nor engrossment in worldly relationships. However, it instructs reduction in relationships. (*Mingling with people should be to the degree of need.*)

959. MA'RIFAT

The heart being devoid of the value of the world is *Ma'rifat*. Do not accumulate worldly provisions unnecessarily.

960. ADMONITION

Do admonish the musallis (for their misdeeds) by way of affection, but do not despise them nor consider yourself better than them (those whom you admonish).

961. A KAAMIL PERSON

A Kaamil (spiritually perfect) person is one whose zaahir (body) and baatin (soul/heart) are in conformity with the zaahir and baatin of Rasulullah (sallallahu alayhi wasallam). In every sphere of life he should be treading in the footsteps of Nabi (sallallahu alayhi wasallam).

962. WHY ARE THE AHLULLAAH CALLED MAJNOON?

When a person reaches the lofty ranks of Divine Love, then his actions, intelligence and lifestyle are in conflict with worldly objectives. The people of the world then describe him as Majnoon (insane). Thus, the kuffaar of Makkah had labelled the Sahaaba with the term '*As-Sufaha*' (*ignoramuses*), for they had abandoned their families and wealth for the sake of Imaan.

963. BE CONTENT WITH NECESSITIES

Reduce expenditure and material provisions. Be contented with only necessities. Necessities have different categories. One category consists of essentials, the acquisition of which is Waajib (incumbent). Without these needs, life is not possible. Another category consists of such provisions which bring comfort in life. Although one is able to do without them, its non-possession makes life difficult. It is permissible to possess such provisions. The third category consists of such provisions on which nothing is reliant. Without such provisions life is not impeded in any way. There is no difficulty without these provisions. The only purpose of this category is to gain pleasure.

Regarding this category, it is also permissible if affordable. However, if the objective is pride and riya (to show others),

then the acquisition of such provisions is haraam. These rules of the different categories will apply to everything whether property, utensils, furniture, garments, vehicles and all material provisions.

964. THE WILES OF WOMEN

If women adorn themselves with expensive garments and jewels genuinely for the sake of the happiness of their husbands, then this is permissible. However, if the adornment is for ostentation – to show others – then it is sinful. The sign of adornment being sinful is that within the home, her appearance is that of a menial worker. She dresses shabbily without having concern for her husband. But when she has to go out of the home or attend a function, then she adorns and decorates herself like a princess.

965. THE TRAVELLER OF THE AAKHIRAH

It is mentioned in the Hadith: *"Live in the world like a traveller."* The sign of this attitude is that one is not engrossed in unnecessary pursuits and material provisions. He does not dispute with anyone (in any worldly matter). He is like a forlorn person without any helper.

966. DESTROYING THE IMAAN OF OTHERS

Those who expound spiritual mysteries and the masaa-il of Tasawwuf on the basis of what they read in the kitaabs of Tasawwuf destroy their own Imaan and the Imaan of others. Only a man who is in possession of a ship (i.e. true IIm) or is able to swim (i.e. he is a Saahib-e-Haal) is permitted to venture into this ocean (of spirituality).

967. THIKR WITHOUT PLEASURE

By means of constancy in even Thikr without experiencing pleasure (sweetness), divine proximity and spiritual health are achieved. This achievement overshadows all kinds of pleasure.

968. CURING SIN

The way of remedy is to eliminate the cause of the illness. If the cause of the sickness (i.e. the sin) is happiness, its remedy is to overwhelm the happiness with worry and grief. Maut and the episodes after Maut in Barzakh produce the most worry and grief. Therefore, reflect on these episodes. If your reflection is weak, then read a book on Maut, etc. in solitude. It will remedy the cause of the sins in which you indulge.

969. ALLAH'S PROTECTION FOR HIS BELOVED ONES

According to the Hadith, when Allah Ta'ala loves His servant, he saves him from the world in the way a person suffering from hydrophobia is saved from water. Accumulation of much wealth and material provisions eliminates spirituality which is the basis of peace.

970. LECTURE ON THE DAY OF EID

If giving a bayaan (lecture) on the Day of Eid is considered suitable, then after reciting the Arabic khutbah, the Khateeb should dismount from the mimbar and deliver his talk.

971. MISPLACED THIKR

The Fuqaha have prohibited misplaced Thikrullah. For example, to recite Bismillaah when eating haraam food is kufr.

972. ELIMINATION OF KINGDOM

A kingdom (or an empire) is not eliminated with kufr. It is eliminated with zulm (injustice/oppression).

973. NOOR, THE EFFECT OF GRIEF

Although grief is emotionally distressful, it cultivates Noor in the Rooh (Soul) because it (grief) is mujaahadah (struggle against the nafs), albeit involuntary. Involuntary struggle is also meritorious and rewardable. The Hadith explicitly confirms this fact.

974. SIN IN ABUNDANCE

Sin in abundance desensitizes one. The spiritual perception of the heart is corrupted. One then is unable to perceive zulmat (spiritual darkness) and the effects of sinning.

975. JIHAD-E-AKBAR

To transform Azaazeel into Iblees, was not the work of another shaitaan. It was the nafs which had ruined him. It is therefore of greater importance to defeat the nafs than to defeat the kuffaar. It is for this reason that the struggle against the nafs is termed Jihaad-e-Akbar (the Greatest Jihaad). – *(Azaazeel was the name of Iblees before he became the shaitaan.)*

976. MARITAL CORRUPTION

Corruption of husband-wife relationship creates numerous other corruptions.

977. THE CONTAGIOUS EFFECT OF SIN

Once, after making a mistake in Salaat, Rasulullah (sallallahu alayhi wasallam) said: "What has happened to the people. They do not perform Wudhu correctly, which causes the Imaam to make mistakes. The effects of sins also affect those who do not sin.

978. THE EFFECT OF HARAAM FOOD

It is haraam to feed even animals with haraam food. Those who feed their children haraam food, cultivate in them the ability for mischief.

979. MUSHAAHADAHA HAQQ (DIVINE PERCEPTION)

Divine perception is not possible with disobedience. The eyes of the heart and soul open when the nafs is prevented from haraam gratification.

980. EVERY EYE SHALL CRY....

According to the Hadith, Rasulullah (sallallahu alayhi wasallam) said that on the Day of Qiyaamah every eye will be crying except the eye which was prevented from looking at prohibited things; the eye which stood guard in the Path of Allah, and the eye which had shed even a tiny tear drop for the fear of Allah Ta'ala.

981. HARAAM MEDICINE

It is mentioned in the Hadith: "Verily, Allah has sent down both disease and medicine. He has created a medicine for every sickness. Therefore adopt medicine, and do not remedy with haraam." This is the Masnoon way. Nevertheless, abstention from medicine is also permissible if one has the necessary Tawakkul (Trust in Allah). Abstention from medical treatment may not be criticized.

982. WAIVING DEBT

The statement of a creditor: 'I shall not claim, neither here nor in the Hereafter', is not a valid waiver of the debt even if he makes no demand lifelong. On his death, the debt owed to him will become part of his estate for inheriting by his heirs. To waive the debt, the creditor should explicitly mention that he has waived the debt.

983. WASTING IN MARRIAGES

It is mentioned in the Hadith that the most blessed marriage is the one in which the least expense is incurred. The greater the expense, the less the blessings (barakaat).

984. WITNESSING SINS IN QIYAAMAH

Some Akaabir (senior Auliya) have said that the physical forms of sins committed here on earth will be exposed and witnessed by all and sundry in Qiyaamah. For example, one who has

committed zina, will be seen by all in Qiyaamah indulging in zina.

985. REDUCTION IN THE DIVINE BOND

The Divine Bond decreases with the increase of disobedience. The more one sins, the weaker becomes the relationship with Allah Ta'ala.

986. ANGER FOR THE SAKE OF THE DEEN

Anger for the sake of the Deen is an attribute of Imaan. If someone criticizes a man for his anger when his wife is interfered with, it will be said to the critic that he is shameless and dishonourable. A man of the Deen cannot tolerate abuse of the Deen.

987. INSULTING THE ULAMA OF THE DEEN

Hadhrat Maulana Gangohi (rahmatullah alayh) used to say that the faces of those who insult and criticize the Ulama of the Deen are turned away from the Qiblah in the grave.

988. ENGROSSMENT

Engrossment in *ghairullah* (things other than Allah) is detestable even if such things are permissible.

989. SINS AND TAUBAH

A Mu'min is scared of his own sins even if the sins are minor. On the contrary, one devoid of Imaan regards sins to be insignificant. He remains unconcerned. It is a sign of Imaan to view sin as being severe and evil.

990. FUTILITY

Although futility (laghw) is initially permissible it ultimately culminates in sins. There is no futility which does not border on sin.

991. THE SOLUTION FOR DROUGHTS

The solution for a drought is to eliminate its cause which is the displeasure of Allah Ta'ala. The solution is to make Istighfaar and Taubah and to become morally reformed.

992. DESIRABLE KNOWLEDGE

Desirable Ilm (Knowledge of the Deen) is absolute conviction. The degree of conviction which is the objective of the Shariah is not attainable without *amal*. Thus desirable knowledge is only such knowledge which is accompanied by practice.

993. DARKNESS OF AN IRRELIGIOUS PERSON

Even in the Deeni talks of a *bad-deen (irreligious)* there is zulmat (spiritual darkness). Even in his written text is wrapped a form of zulmat. On the contrary, there is noor in even the mundane talk of a man of the Deen. This is so because talk originates from the heart.

Since the effect of the speaker is in his talk, and the effect of a writer is in his written text, one should never cultivate the company of irreligious people nor read their books.

994. THE BOOKS OF OPPONENTS (THE PEOPLE OF BAATIL)

Even if the intention is to debate with deviates, their books should not be studied. When a wrestler intends fighting another wrestler, he firstly ascertains whether he has the strength and ability to wrestle the opponent. If he is weaker, he will not become entangled with the stronger opponent. Only the one who has the strength should confront the strong opponent. Only a Muhaqqiq (one who is fully qualified) who is able to refute opponents may study the works of the deviates. One who is not a Muhaqqiq may himself be cast into doubt by the arguments of the deviates.

995. THE EFFECT OF THE HEART

The effect of the heart manifests itself in the talk and even on the garments of a person. This is why there is barkat in the *tabarrukaat* (relics) of the Ahlullaah (the Auliya). There is even greater effect in their suhbat (company). The company and ziyaarat (visiting) of the Buzrugs are extremely important. Seeing the relics of the Auliya freshens the memory which in turn creates noor in the heart, and a bond is created with Allah Ta'ala.

996. SECULAR EDUCATION

Secular education is not *Ilm* (Knowledge). It has no relationship with the Deen. In fact, the Deeni relationship of most of those who pursue secular education is weakened.

997. THE REALITY OF SUCCESS

The reality of success is comfort (raahat). The comfort which the heart derives from Namaaz cannot be acquired from a thousand kinds of delicious foods. However, perception of this (spiritual) comfort is achieved after a considerable time, and it is awarded in degrees which are suitable for different persons.

998. A BENEFIT OF NAMAAZ

One of the benefits of Namaaz is physical health. Physicians too acknowledge this. Moral excellence exercises a beneficial effect on health.

999. MANIFESTATION OF THE EFFECTS OF A'MAAL (PIOUS DEEDS)

There is noor in the heart of the Namaazi (one who performs Salaat). Its effect becomes manifest on the face. On the contrary, there is zulmat (spiritual darkness) in the heart of one who does not perform Salaat. This darkness becomes manifest on the face. The smoke in the heart darkens both the zaahir and

the baatin. The darkness of the heart is the effect of sin and transgression.

1000. THE SCORCHING OF SINS

Ghaflat (obliviousness) has paralyzed the soul, hence the scorching heat of sins is not perceived. However, there will come the day (at the time of Maut) when this paralysis will dissipate, and the sizzling heat of sins will then be experienced.

1001. SINS WEAKEN THE HEART

The fire of sins is a divine fire. The substratum for this fire is the heart. The heart of the sinner is restless. He does not derive peace and comfort. Sins weaken the heart. This weakness is observed at the time of calamity when the person panics. In hardship, the Muttaqi (pious one) remains firm whilst the impious person panics and loses himself.

1002. KHALWAT (SOLITUDE)

Attachment of the heart with Allah T'a'ala is the meaning (or the objective of) khalwat (solitude). Therefore, remain in solitude as long as the heart remains attached to Allah Ta'ala. When the heart becomes overwhelmed with other concerns during solitude, then sit in company. However, it must be pious company. This will eliminate the other concerns. At such times, sitting in company has the effect of solitude. The objective is to achieve attachment of the heart with Allah Ta'ala, which is at this time acquired from being present in pious company.

1003. THE BASIS OF SULOOK (THE SPIRITUAL PATH)

The basis of Sulook is to restrain the nafs from nafsani gratification. The lusts must be subdued. There has to be total prevention from sins and reduction in permissibilities.

1004. SEEING RASULULLAH (SALLALLAHU ALAYHI WASALLAM) IN A DREAM

To see Rasulullah (sallallahu alayhi wasallam) in a dream is not an acquirable excellence commanded by the Shariah. It is a great Ni'mat (Bounty). If someone is not blessed with this ziyaarat his entire life, he has not committed any prohibited deficiency. The basis of moral excellence and deficiency is volitional deeds (deeds which are acquired by one's effort). The absence of non-volitional aspects is not a deficiency.

1005. HARAAM WEALTH

If haraam wealth becomes admixed with halaal wealth, then Zakaat is payable on the whole sum. *(But, eliminating the amount of the haraam wealth still remains an obligation).* However, if the haraam wealth has not been mixed with halaal wealth, then there is no Zakaat payable on it. It has to be compulsorily returned to its rightful owners.

1006. CONCERN AND YEARNING

The method for inculcating concern and yearning for the Aakhirah is Muraaqabah (meditation). Meditate on the perishable nature of the world, on your death, on the perpetuity of the Aakhirah, on reward and punishment, and on the blessings and bounties of Allah Ta'ala. Also sit in the company of the pious.

1007. HOOKAH

Hookah is a dacoit (highway robber). It is a waste of valuable time and money.

1008. MEAT

Buzrugs (Sages of Islam) said that consuming meat for 40 days continuously creates hardness in the heart. Similarly, abstention from meat for forty days also create hardness of the heart.

1009. PERFECTION IS IN ENGROSSMENT

Desire should be only for what is substantiated on the basis of the Qur'aan and Hadith. Such persons are benefited by only this. They adhere to the Mustahab acts just as they adhere to the Waajib acts. Perfection in everything is achieved by engrossment in it.

1010. PROCLAIM THE DEEN WITH CLARITY

The Ulama are required to present every tenet of the Shariat with clarity in the manner Imaam Hambal had proclaimed in the mas'alah of *Khalq-e-Qur'aan*. If the Aalim is not of this calibre, he need not involve himself in dispute. *(Obviously every Aalim lacks the ability to emulate Imaam Hambal who was severely flogged for proclaiming the Haqq.)*

1011. THE WORST UNITY

If unity is achieved on the basis of disunity with Allah Ta'ala, i.e. to unite in sin, then such unity is the worst unity. Opposing such a unity and disuniting from it is praiseworthy.

Always establish unity on the basis of the limits of Deen. The unity will then become solid, Insha-Allah. This unity will remain as long as Taqwa prevails. Taqwa creates fear of Allah and the concern for fulfilling the rights of others. When the rights of others are observed, unity will be perpetuated. When the rights of others are violated, the consequence is disunity.

1012. FOLLOWING THE SHARIAH

Follow the Shariah. Everyone will then honour you, Insha-Allah. Become firm on the Deen, then all nations will become subservient to you.

1013. KINGDOM IS NOT THE OBJECTIVE

Kingdom is not the objective. The objective is the establishment of the Deen. Thus, the Qur'aan states: "*When We grant them*

power on earth, they establish Salaat, pay Zakaat, command virtue and prohibit evil..."

1014. IRRIGATING THE LUSTS OF THE NAFS

The more an ability is employed, the stronger it becomes. It becomes embedded. The 'comfort' derived from looking once (at a ghair mahram) is temporary. One should not be deceived by this short-lived 'comfort'. It is a comfort such as the comfort of drugs. The desire increases. Fulfilling the bestial desires is in reality irrigating the lust and making it stronger.

1015. REPEATED OPPOSITION

There is noor in combating base desires. Out of this conflict is created noor. Repeated opposition will not eliminate bestial desire. Nevertheless, it will considerably weaken it. Combating it will then become a simple task.

1016. TAWAKKUL

The essence of Tawakkul is to remove the focus from the one who is not the true dispenser. This diversion of focus (from others besides Allah) is doctrinally Fardh. *(In other words, it is the minimum degree of Tawakkul, observance of which is compulsory in belief. It is imperative to believe that it is only Allah Ta'ala Who is the Provider and Dispenser of all affairs).*

Practical Tawakkul which is abandonment of the normal means and agencies of acquisition, is Mustahab provided one has the ability to bear the consequences of difficulty stemming in the wake of abandoning the means and agencies. However, if the means and agencies of acquisition of needs are absolutely imperative, then abandonment of such means is sinful, except for such Auliya who are among the Ahl-e-Haal. For them it is permissible to abandon even the absolutely necessary means and agencies.

The abandonment of means explained above is related to material or worldly means and agencies. It does not apply to Deeni means and agencies.

1017. ISLAAH HAS NO LIMIT

The process of Islaah (moral reformation) has no limit. It is a never-ending process. Hence, it is a deception to gain the idea that one has achieved perfection in Islaah.

1018. REMEDY FOR SIN

The remedy for sin is to muster up courage against the nafs prior to enactment of the sin, and Taubah after indulgence in it. There is no other remedy besides this.

1019. THE MEANING OF REDUCTION IN FOOD

Taqleel-e-Ta-aam (reducing food) means to eat when one is very hungry, and to refrain from satiation (i.e. to eat to completely extinguish the hunger). When there still remains some desire for eating, halt at that point.

The *maqsood* (objective) is not *taqleel-e-ta-aam per se*. The objective is to neutralize bestial lust, and the purpose of this neutralization is abstention from sin. Therefore, if abstention from sin for someone is possible without *taqleel-e-ta-aam*, then there is no need for reduction in food.

1020. RELEASED FROM DEBT

For freedom from debt, dua is the most efficacious. No wazeefah is more effective than dua.

1021. FOR MAINTAINING SHAR'I ORDER

Hadhrat Maulana Gangohi said that on the Day of Qiyaamah there will be many who were branded kaafir here, but who will be forgiven, for in reality they were not kaafir. However, for maintaining Shar'i order, if there is a need, then a person may be labelled as a kaafir.

1022. CRITICIZING THE MUA-ALLIM

In this Path of Islaah (moral reformation), the worst danger is to criticize the Mua-allim (Teacher/Spiritual Guide). Always remember this.

1023. THE EFFECT OF DIVINE LOVE

One who is in love with Allah Ta'ala is unable to tolerate injustice to even a kaafir or an animal.

1024. REMEDY FOR A SUSPICIOUS PERSON

An effective remedy for a suspicious person is to consume halaal food. Halaal food creates noor in the heart. This noor enables a person to distinguish between truth and falsehood.

1025. THE ESSENCE OF MORALITY

Abstention from causing distress and inconvenience, both zaahir and baatin, whether in someone's presence or absence, is the essence of moral character.

1026. THE MEANING OF TAKABBUR (PRIDE)

Takabbur consists of two parts – to regard oneself as being superior or great, and to despise the other person. This is haraam.

1027. MULTI-FACETED ISSUES

In multi-faceted issues, those who peddle personal motives, present to Buzrugs (Ulama and Mashaa-ikh) only one side of the issue. In this way they secure confirmation for their motives from the Buzrug. When the Buzrug sanctions the issue, his focus is not on the other (harmful/unlawful) aspects of the issue. However, if someone specifically points out the other side of the issue to the Buzrug, seeking a fatwa, then most certainly he (the Buzrug) will condemn the issue because his Aqaa-id (Beliefs) are correct. *(This is precisely the machinations which the liberal molvis employ to dupe their seniors for extracting*

fatwas of permissibility for their evils such as haraam radio stations, Muslim personal law, carrion chickens. etc.).

1028. REMEDY FOR HASAD (ENVY)

Dua in abundance for the envied person will, Insha-Allah, eliminate the jealousy.

1029. A BELIEF OF KUFR

To believe that sin is obedience (or permissible) is tantamount to kufr. (*E.g. believing pictures of animate objects and television to be halaal is kufr*).

1030. SECULAR EDUCATION FOR FEMALES

Imparting secular education to females is tantamount to destroying them. Their education should be restricted to the Qur'aan Shareef and the necessary Deeni education.

1031. NOT SPEAKING TO A MUSLIM

It is mentioned in the Hadith that the sin of not speaking to a Muslim for a year is the equivalent of murder. (*Rasulullah - sallallahu alayhi wasallam – said: 'He who rebuffs (does not speak with) his brother (Muslim), will meet Allah on the Day of Qiyaamah with the sin of Qaabeel. Nothing will free him except the flames of the Fire.'* Qaabeel, the son of Nabi Aadam – alayhis salaam – was the first one on earth to commit murder. He murdered his brother, Haabeel.)

1032. COLLECTING FUNDS

Never apply pressure when collecting funds (for Deeni projects). The projects of the Deen will not be halted. Contributing to a Deeni project is to contribute to Allah Ta'ala. Allah Ta'ala is not in need of anyone or anything. Therefore never act in conflict with the orders of Allah Ta'ala.

People are encouraged to make contributions for their own benefit. By giving Sadqah one's treasure in the Aakhirat

accumulates. The projects of Allah Ta'ala are not reliant on the contributions of anyone. Whoever has any doubt, may put the matter to test (*by withholding his contributions*). Giving in the Path of Allah is for the benefit of the contributor.

1033. SYMPATHY OF OTHERS

The Shariat emphasizes much sympathy for others, and to aid those in distress. Alas! Today we are totally unaffected by the plight of others. The niggardliness of people has made them so selfish that they are concerned with only their own comforts and luxuries. They are totally impervious of the plight and need of others, regardless of whether they perish or languish in grief.

1034. CONSULTING THE HUSBAND

Although it is permissible for a woman to give to charity anything which belongs to her, Rasulullah (sallallahu alayhi wasallam) said that a woman should give after consulting with her husband.

1035. MUDAAHANAT

Mudaahanat (flattery/obsequiousness) is to flatter irreligious persons with the motive of gaining wealth or fame.

1036. REWARD IN THE AAKHIRAH

According to the Hadith if the Muslim army waging Jihad for the Sake of Allah, is defeated, then they will receive their full reward in the Hereafter.

1037. DIVINE AID

When Muslims become grounded in Sabr and Taqwa, then Divine Aid arrives. The meaning of Taqwa is abstention from prohibitions and obedience to commands based on sincerity (Ikhlaas).

1038. DURING CALAMITIES

When afflicted by calamity, do not lose hope of the mercy of Allah Ta'ala. Have hope of Allah's kindness and aid. Do not falter in the laws of the Shariat because of calamity. Make dua for amelioration, and engage in the lawful ways of overcoming the calamity. However, do not believe in the efficacy of your schemes. Schemes without dua are devoid of barkat. Be constant in Istighfaar (seeking forgiveness for sins). If a calamity descends on another Muslim, consider it as a calamity on yourself and engage in plans for its alleviation as you would do for yourself.

1039. ESSENCE OF CALAMITY

That which produces worry and disturbs the peace of mind is a calamity. If a sick person becomes agitated and distressed, the sickness is a calamity for him. On the contrary, if the indisposed person is patient and grateful to Allah Ta'ala, then the sickness is not a calamity. It serves the purpose for the elevation of his ranks by Allah Ta'ala.

1040. IKHLAAS

On the basis of Ikhlaas (sincerity) even a little effort is adequate for acceptance.

1041. CONTRIBUTING SMALL AMOUNTS

Even if a person has contributed a very small sum of money in the Path of Allah, e.g. in the construction of a Musjid, he will obtain the thawaab of having constructed the entire Musjid.

1042. VALUE THE CONTRIBUTIONS OF THE POOR

Value the contributions of the ghuraba (the poor). Do not mock them. (*i.e. Do not regard their paltry amounts with contempt*), for this is a great crime. Allah Ta'ala warns of this attitude in the Qur'aan.

1043. DO NOT DISTRESS ALLAH'S BELOVED ONES

In a Hadith Qudsi, Allah Ta'ala states that when His beloved servants are caused distress, then He becomes as wrathful as a lioness whose cubs are interfered with. Thus, whole cities had been utterly destroyed when distress was caused to even a single Wali of Allah Ta'ala.

1044. BANK SAVINGS

Alas! Nowadays Muslims crave to save/invest money in banks while they have no desire to invest by Allah Ta'ala.

1045. THE NAFS

One should always be suspicious of one's own nafs. Never repose any confidence in your nafs. The Aarifeen advise that one should entertain a good opinion about others and remain suspicious of one's own nafs.

1046. TREATMENT FOR UJUB (VANITY)

Once when Hadhrat Umar (radhiyallahu anhu) was seen filling water in the homes of Muslims, he was asked for the reason for doing this menial labour. He responded that the emissaries of the Roman emperor Heraculeus had praised his justice. Since he was pleased with their praise, he resorted to filling water in the homes of the Muslims to remedy his vanity.

1047. THE SAHAABAH AND US

A Buzrug said: "If the Sahaabah had to see Muslims of this age, they would say that these people are kaafir, and the people of this age will say that they (the Sahaabah) are insane. This is the difference between the Sahaabah and the Muslims of this age."

1048. NO GOOD DEED IS INSIGNIFICANT

Do not consider any good deed to be insignificant. Whatever good you are able to do, do not regard it as being insignificant. (*i.e. Do not forego it, thinking it is insignificant.*) For example,

do not believe that there is significance only in rising late in the night for Tahajjud and ibaadat. If rising for Tahajjud is difficult, then at the time of Isha', perform Tahajjud Salaat.

1049. HARSHNESS

People have the wrong conception of harshness. If obedience to the Law is commanded with sternness, it will not be harshness. All the rules of Salaat are easy. However, harsh warnings have been sounded for non-observance. Rasulullah (sallallahu alayhi wasallam) had also instructed the *hudood* (the punishments of stoning and cutting off the hands). Despite such severity, the Qur'aan describing the character of Nabi (sallallahu alayhi wasallam) says: "*Verily, you (O Muhammad!) are on a wonderful moral character.*"

1050. GOVERNMENTAL INTERFERENCE

Since Waqf is a Deeni fundamental, governmental interference is not permissible in the same way as interference in Salaat, Fasting, Zakaat, etc. is not permissible. The same law of non-interference applies to matters pertaining to Nikah, Talaaq, etc. *(The error of governmental entanglement in Muslim personal affairs in the name of 'Muslim' personal law may be understood from this view of Hadhrat Thanvi).*

1051. THE CONCERNS OF THE DEEN

It should be the nature of every Muslim to accord priority to the concerns of the Deen over and above the concerns of the world.

1052. DISLIKE FOR DEATH

The dislike for Maut is transformed into eagerness at the time of death – eagerness and happiness to depart from this world. *(Obviously this is the condition of the Beloved servants of Allah Ta'ala).*

1053. SUPERIORITY OF WIVES

In Jannat, wives (i.e. wives of this world) will have a higher status than the Hoors of Jannat. They will be superior and more beautiful. Therefore, making Dua to be united with your wives in Jannat is not unintelligent nor in conflict with any narration.

1054. TAWAKKUL

The scope of Tawakkul allows planning. After planning, trust should be reposed in Allah Ta'ala, not on the plan. A further condition for validity of Tawakkul is that the plan must be permissible, and there should be no engrossment in it. *(This is the minimum degree of Tawakkul which is incumbent on every Muslim).*

1055. TAFWEEDH

If the plan (*tadbeer*) is unsuccessful or if it is an issue unrelated to planning, e.g. calamities beyond one's control, then never complain. Be satisfied with the final outcome. This is called Tafweedh which is the highest stage of Tawakkul. Its effect is *Ridha'* (total contentment and pleasure with Allah's decree).

1056. HONOUR THEM

It is mentioned in the Hadith: *"Honour the women of the Muslimeen, then your women will be honoured. Honour your fathers, then your children will honour you."*

Those who cast lustful gazes at the women of others and seek to despoil their chastity, will find their own females subjected to the same treatment.

1057. A WIFE'S RIGHT

One of the rights of the wife is to give her some pocket money which she may spend as she wishes. The amount should be according to the standard of living of the husband and wife.

1058. ALLAH'S INTERCESSION FOR WOMEN

Men should ponder! Allah Ta'ala has interceded on behalf of women in a very beautiful manner. He says (in the Qur'aan): *"Live with them beautifully. If you dislike them, then perhaps you dislike something whilst Allah has created much goodness in it."* For example, tolerating a woman's ill-disposition is immensely rewardable by Allah Ta'ala, or she may give birth to offspring who will come to one's aid in the Hereafter.

1059. OBEDIENCE TO THE SHAIKH

Obedience to the Shaikh (one's spiritual guide) is not absolute nor in everything. For example, if the Shaikh requests that his mureed should give his daughter in marriage to his (the Shaikh's) son or to someone else, then accepting this request is not incumbent. Obedience to the Shaikh is only in the matter of Islaah of the nafs. Furthermore, obedience even in this sphere is incumbent only if the Shaikh's prescription is permissible in the Shariah.

However, it is improper to debate with the Shaikh. At the same time it is not permissible to violate the Shariah. In such a state of conflict, maintain respect and seek a fatwa from the Ulama. Then inform the Shaikh that a certain act in the Silsilah is not permissible. Thereafter if the Shaikh still insists on his instruction, then abandon the Shaikh and terminate the relationship. This is the meaning of perfect obedience.

1060. MARRIAGE TO QADIANI WOMEN

Nikah with Qadiani women is baatil. Their kufr is confirmed. Since they are murtad, they are not in the category of the women of the Ahl-e-Kitaab. Although the Lahoris (Ahmadis) do not accept Mirza as a nabi, they do not label his beliefs of kufr to be kufr. Not accepting kufr to be kufr is also kufr.

1061. GREETING THE BLIND

To refrain from making Salaam to a blind person is *khiyaanat* (*abuse of trust*).

1062. THE MUREED'S NIYYAT

The mureed's intention should not be to become a guide. The niyyat should be only to be able to see the Path (*i.e. become morally reformed and gain the ability to be saved from the deception of the nafs and shaitaan.*)

1063. FUTILITY

Shun anything in which there is no benefit. Whoever is steadfast on abstaining from futility will enjoy life. He will achieve the goodness of this world and the goodness of the Aakhirat. Considerable time is squandered in futility.

1064. PRAISE AND CRITICISM

Praise and criticism are equal to a person who is devoid of pride. Neither does praise affect him nor criticism.

1065. DUA BETWEEN THE TWO KHUTBAH

While the Imaam is seated on the mimbar between the two Khutbah, it is permissible to make Dua in the mind, i.e. without lip and tongue movement.

1066. SALAAT BEHIND A BID'ATI

It is best not to perform Salaat in a Musjid of the Ahl-e-Bid'ah. However, if due to circumstances one happens to be there, then follow the Bid'ati Imaam. Jamaat should not be abandoned. (*The same ruling applies if the imaam is a faasiq.*)

1067. LAILATUL QADR

The significance of Lailatul Qadr is related to the entire night, not to any specific moment during the night as is the case with Jumuah. On Jumuah there is a specific moment of significance

(when Dua is accepted). According to the majority of the Ulama, Lailatul Qadr is one of the last ten Nights of Ramadhaan. However, according to some Ulama it could be any night of the year.

1068. THE THAWAAB OF THE SUPERIOR IBAADAT

There is consensus on the validity of the thawaab of *Ibaadat-e-Maali* for the purpose of *Isaal-e-Thawaab*. Imaam Shaafi' (rahmatullah alayh) differs regarding the thawaab of *Ibaadat-e-Badani*. (According to him it is not valid). Therefore, *Isaal-e-Thawaab* by means of *Ibaadat-e-Maali* is superior. Secondly, the benefit of *Ibaadat-e-Maali* extends to others as well, (the poor benefit from the *Sadqah*), and it is also a trial for the nafs. (*Ibaadat-e-Maali* refers to *Sadqah/Lillaah* given in the Path of Allah. *Ibaadat-e-Badani* refers to *Tilaawat* of the Qur'aan, *Salaat*, *Fasting*, etc. *Isaal-e-Thawaab* is to supplicate to Allah Ta'ala to award the thawaab of the ibaadat to the deceased.)

1069. BEGGING

The Fuqaha have ruled that it is haraam for a healthy person to beg, and it is haraam for people to give anything to such a person. Giving to such a person is to aid in sin.

1070. KHUSHU' AND KHUDHU'

The concentration and humility of the heart are termed *Khushu'*. *Khudhu'* is related to the physical limbs. (The peace and concentration of the limbs during *Salaat* are called *Khudhu'*).

1071. A SMALL INCOME

If a person is contented with necessities, then even a little income will be adequate.

1072. CHILDHOOD TRAINING

Most people are oblivious of teaching and training their children during their childhood days. A common statement is:

'They are still small.' However, habits acquired during childhood become ingrained and enduring in the child. Childhood is the time for the moral reformation and development of the child. Ideas are grounded during childhood.

1073. GRIEF IN MODERATION

The remedy for grief (*excessive grief and sorrow*) is to refrain from thinking (of the cause of the grief). Don't think and don't discuss it. Although the grief will remain, it will become moderate. It will then not be harmful. On the contrary, moderate grief is beneficial.

An important effect of grief is the protection of mercy. If grief is totally eliminated, mercy will vanish from the heart. Morality too is reformed by means of grief. In grief there are benefits for the individual as well as for the community.

1074. THE QABR (GRAVE)

Remember that the Qabr is not merely the pit in which the mayyit is buried. The pit is only the outward form. Qabr is actually the World of Barzakh. People will assemble in Barzakh, and it will be a holy assembly. In this world people can become separated, but not in Barzakh. There is only comfort and pleasure.

Since people are not aware of the reality and nature of Barzakh, Maut appears fearful to them. Maut in fact is a bridge. After passing over this bridge is the meeting with the Beloved, Allah Ta'ala. It is for this reason that the Ahlullaah yearn for Maut.

It is mentioned in the Hadith: "*Maut is a gift for the Mu'min.*"

1075. THIS WORLD AND THE AAKHIRAT

This world in comparison to the Aakhirah is like the mother's womb in comparison to the world outside the womb. The baby lives comfortably inside the mother's womb. It is in fact, its

whole world. Assuming the baby is informed that it is living in an extremely restricted abode beyond which exists a vast, limitless world, the baby will not believe it, and will not desire to leave its restricted world of the womb. However, after the baby's emergence, he realizes the vastness of the new world. If now the baby is told to return to his former narrow and restricted abode, it will never accept.

Similarly, this world in comparison to the Aakhirah is extremely restricted and narrow. After you depart from this narrow world, you will be grateful. You will then never desire to return to this world.

Maut is the sport of the Ahlullaah. It is their constant occupation. We should endeavour to cultivate this condition. Always meditate on the comforts and pleasures of the Aakhirat.

1076. PLAGUE

Reformation of deeds and Istighfaar in abundance are efficacious for eliminating a plague/epidemic. *(This is also the solution for all calamities which are generally the consequences of sin and transgression.)*

1077. SUNNATUL MUAKKADAH

It is best to perform all Sunnatul Muakkadah Salaat in the Musjid. This avoids emulation with the Ahl-e-Bid'ah who generally abstain from Sunnat, and from the suspicion that the Sunnat Salaat is being abandoned.

1078. DUROOD SHAREEF AND SEEING RASULULLAH (SALLALLAHU ALAYHI WASALLAM) IN A DREAM

The more Durood Shareef is recited, the greater will be the barkat (blessing). However, one should not believe that one will see Rasulullah (sallallahu alayhi wasallam) as an effect of Durood Shareef. One should wish for this bounty and make Dua for achieving it.

Furthermore, firmly believe that if a person is a follower of the Sunnah, he will be the beloved of Rasulullah (sallallahu alayhi wasallam) even if he does not see Nabi (sallallahu alayhi wasallam) in a dream his entire life.

1079. REFORMATION OF WOMEN

It will suffice for the moral reformation of women for them to study the kitaabs of the Deen. Wives generally lack confidence in their husbands (i.e. to act as spiritual guides for them). Therefore, they should study kitaabs, and their husbands should read these kitaabs of the Deen to them. Husbands should endeavour to reform their wives. Regardless of whether they will become reformed or not, the husband should discharge his duty by constantly reading the kitaabs to their wives. At least they will be saved from being apprehended by Allah Ta'ala.

1080. SKINS OF WILD ANIMALS

The Hadith prohibits using the skins of wild animals. Furthermore, sitting on the skins of wild animals causes physical weakness.

1081. ADORNMENT

Adornment is befitting for females, not for males.

1082. KIBR, THE ROBBER IN THE PATH

Kibr (pride) is a great bandit in the Path of Allah. It is imperative to treat this malady. *Nisbat* (a special relationship with Allah Ta'ala) is acquired with the Name of Allah (by means of abundant Thikr). But, as long as a perfect bond has not been established from Allah's side (by way of the Saalik's moral reformation), there is no benefit. When someone has acquired a little concentration in his thikr, he labours in deception with the idea that he has become a man of Allah.

The true criterion for *Nisbat* is obedience to the Sunnah in word, action and moral character. Everything has to be in

conformity with the Sunnah. If this has not been attained, nothing has been achieved.

1083. KIBR, HASAD AND RIYA

It is imperative to eliminate the maladies of kibr (pride), hasad (envy) and riya (ostentation). Even the Mashaaikh (spiritual guides) are entrapped in these diseases despite their claims of having annihilated their nafs.

1084. BE HONEST

If you have no absolute certitude regarding the answer to a question posed to you, honestly inform the person that you do not know. It is not necessary to answer every question. In fact, saying: 'I do not know', is also a response to the question. However, people consider it necessary to reply to every question even if they lack clarity and full awareness of the answer. This is not permissible.

1085. WASAAWIS

The remedy for wasaawis (stray thoughts) is to ignore them.

1086. PRIDE IN THE GUISE OF HUMILITY

Sometimes takabbur (pride) is in the form of tawaadhu' (humility). The sign of this is that the display of tawaadhu' is followed by pride. If this person is not honoured after his display of humility, he becomes annoyed.

On the other hand, genuine tawaadhu' is followed by khauf (fear). This person has no concern for being honoured for he regards himself undeserving of any respect and honour.

1087. CORRUPT BASIS OF FRIENDSHIP

A friendship developed on a corrupt basis will culminate in animosity. Friendship with ghairullah (anyone besides Allah), will end in animosity. *(If the basis of the friendship is the dunya, it will end in animosity).*

1088. TWO DESTRUCTIVE FORCES

Two things are extremely poisonous (in the spiritual path). Tenderness to women (i.e. to ghair mahram females), and the company of young boys. This malady is endemic in the peers (spiritual guides) of Gujerat (a province in India). Purdah is not observed by women for their guides. The husband remains outside whilst his wife converses inside with the peer.

1089. THE AGE OF PURDAH

For strangers, the age of purdah for a girl is even before 7 years, and for relatives, the age is 7 years. In my opinion, as long as the girl is not completely in Purdah (i.e. confined to the home), she should not be allowed to wear a single item of jewellery nor should be dressed gaudily. Her dresses should be simple.

1090. THE REMEDY FOR LUST

The remedy for bestial/carnal lust is nothing other than courage and Dua. With courage one has to restrain the lustful desires. Dua brings barkat in one's efforts. This malady is not cured by wazeefahs.

1091. EVIL ATTRIBUTES OF THE ULAMA

When the people observe evil attributes in the Ulama, then there is no effect in their talk nor do the people respect their knowledge. Together with them (the Ulama), knowledge is then also disgraced.

1092. THE IMMEDIATE BENEFIT OF THIKR

Be constant in Thikr regardless of lack of spiritual enthusiasm. Gradually the thaakir will become so much addicted to Thikr that he will have no peace without it. The benefit of Thikr begins from the very first day although this is not perceived. After a considerable period of time, if the thaakir's present state is compared with his previous condition, the difference will be

discerned. In the beginning it appears that there is no benefit whilst in reality the benefit is constant.

Water constantly dropping on rock ultimately creates a deep impression in the rock. The deep impression is not the effect of the final drop. The very first drop has the same effect as the last drop. It is therefore improper to negate the efficacy of the first drop. The Thikr of the first day has the same effect as the Thikr of the last day has on the ultimate spiritual state of the thaakir (the one who engages in thikr).

1093. A VARIETY OF ATHKAAR

Different forms of thikr are not as beneficial as one or two forms. In a variety of athkaar, the mind is scattered preventing the thikr from becoming embedded. However, the benefit is quicker if there is constancy on one or two forms of thikr.

1094. THE STATUS OF BAY'T

Bay't (the mureed placing his hand in the hands of the Shaikh to denote his allegiance) is not of imperative importance. Of great importance is *Ittiba'* (obedience) and *muhabbat* (love). Placing hand in hand is merely for the solace of the seeker. It contents him to know that he has pledged allegiance to a particular guide. Besides this, *bay't* has no share in the acquisition of spiritual benefit. I give the assurance that even without the ceremony of *bay't* there will be not an iota of reduction in the benefit.

Bay't is a burden on me. In fact I desire that no one becomes *bay't* to me, but they should extract Deeni service from me.

1095. SHAKK (DOUBT) AND WASWASAH (SATANIC THOUGHT)

Someone complained to Hadhrat Thanvi: "I have doubts in the Aqaaid (Beliefs). Hadhrat Thanvi said: "If this is so, it is imperative to quickly eliminate the doubts otherwise no amal (virtuous deed) will be of benefit. All a'maal (deeds) will then

be futile. However, it is necessary to firstly ascertain whether you are plagued by *waswasah* or *shakk*. There is a difference between *shakk* (doubt) and *waswasah* (satanic thought/whispering). The *hukm* (ruling) for both differs.

Doubting in the imperative Aqaa-id (Beliefs) causes defect in Imaan whereas *waswasah* is not even in the category of sin since there is no apprehension (or punishment) for it. Do the thoughts (pertaining to the Aqaa-id) cause you any distress, and do you make any effort to ward off these thoughts?"

The person replied: "I become greatly agitated and distressed." Hadhrat Thanvi said: "This confirms that the thoughts which occur to you are not *shakk*, but are *waswasah*. Be at ease. Do not worry at all about such *waswasah*. Since it is not something punishable, there is no need to be apprehensive. To become perturbed in this regard is futile. Ignore the *waswasah*, and it will automatically vanish. In the case of *shakk* there is no agitation in the heart. This is the difference between *waswasah* and *shakk*."

1096. SIN, WHETHER MAJOR OR MINOR

It is imperative to abstain from sin whether *kabeerah* (major) or *sagheerah* (minor). The sins of the eyes, ears and heart must be incumbently avoided.

1097. COMPANY

Companionship of the pious produce *noor* (spiritual light) in the heart. On the contrary, evil company creates *zulmat* (spiritual darkness) in the heart. The consequence of companionship of the evil is the reflection of the darkness of their hearts on one's heart.

1098. KASHF

Kashf (inspiration) is generally considered to be a great achievement of perfection whereas it has no effect in the attainment of *Qurb* (Divine Proximity). Wallaah! Even if a

person experiences *kashf* a thousand times, he will perceive not an iota of spiritual elevation as a result of such inspirations. However, after reciting *Subhaanallaah* a few times, he will be able to perceive a degree of *Qurb* with Allah Ta'ala.

1099. THE BENEFITS OF VISITING THE GRAVES

There are three benefits in visiting the graves. (1) Isaal-e-Thawaab (Delivery of Reward) for the deceased. (2) Greater remembrance of Maut. (3) The mayyit (deceased) derives solace from the thikr of the visitor whether the thikr is silent or audible. Allah Ta'ala enables the mayyit to hear the thikr.

This hearing (by the deceased) is not restricted to the Auliya. Even the ordinary Muslimeen amwaat (deceased) are able to hear the thikr. The anwaar (celestial rays) of the thikr spread and permeate the environment. This too benefits the amwaat.

1100. INTELLIGENCE

Even the intelligence pertaining to worldly issues of one who is not steadfast on the Deen, becomes corrupt and defective. On the contrary, the intelligence of a pious person is sound in even mundane matters although he may be lacking in experience. This is also the effect in halaal earnings. On the other hand, haraam earnings corrupt and disfigure *fahm* (*understanding /intelligence*).

1101. USE OF WAQF ITEMS

The items of a Madrasah (and of a Musjid) are Waqf. If an item is used, a rental/fee should be paid for it.

1102. ABSTENTION FROM DUA?

Someone said to Hadhrat Thanvi: "Ghauth-e-Paak (i.e. Hadhrat Sayyid Abdul Qadir Jilaani – rahmatullah alayh) has written that to refrain from Dua is superior to making Dua. Hadhrat Thanvi responded: "He must have mentioned this whilst in some state of spiritual ecstasy or it is his personal opinion. In

this sphere he was a Mujtahid. The view of the majority is that making Dua is superior to refraining from Dua.” *(Furthermore, making Dua is Sunnah.)*

1103. SECLUSION

Nowadays safety is in seclusion and solitude. A Buzrug mentioned that the intention for adopting seclusion should not be protection against the evil of people. On the contrary, one should believe that one is like a snake and a scorpion. Thus, one adopts solitude to save others from one's evil. This is the precaution which the former seniors had adopted as protection against *ujub* (vanity/self-esteem).

1104. HARMING YOUR DEEN

It is indeed stupidity for one to harm one's Deen for the worldly benefit of others. It is also improper to cause harm to one's own Deen for the sake of the Deeni benefit of others. One's own Deen has priority.

1105. SERVICE TO HUMANITY

Service to humanity is wonderful. It is not easy to suffer hardship for the sake of the comfort of others. *(Service to humanity is praiseworthy as long as there is no conflict with the Shariah in the service.)*

1106. THE DUA OF OTHERS

According to the Hadith, the Dua of a brother Muslim for you is more acceptable than your own Dua for yourself. Therefore, always ask others to make Dua for you.

1107. MODERN CULTURE

Modern culture is in fact a horrific punishment. It has no relationship with Islamic culture.

1108. DELIVERY OF THE HAQQ

I do not discern benefit in initiating mureeds. True benefit is to deliver the Haqq to the mureed. It is not incumbent on the Shaikh to initiate mureeds. To impart *ta'leem* (Deeni instruction) is the right of every Muslim.

1109. SHUKR

The wealthy should be more grateful (make shukr) than the poor because Allah Ta'ala has bestowed numerous bounties to them. Allah Ta'ala has also bestowed a great ni'mat (bounty) to the ghuraba (the poor). Allah Ta'ala has saved them from obstacles (*which impede spiritual progress*). If the wealthy love the poor, then, Insha-Allah, they will attain the rank of the ghuraba. It is mentioned in the Hadith: "*A man will be with the one whom he loves.*"

1110. THE BARKAT OF THE MONEY OF THE POOR

I usually advise the wealthy to include the small amounts of the poor in any Deeni project they are contemplating for the sake of gaining barkat. If the poor have not made any contribution, the wealthy should solicit a small amount from them for inclusion in the project. The barkat in the funds of the wealthy is the effect of the contributions of the poor. The wealthy should therefore be grateful to the poor.

1111. HUMILITY AND SINCERITY

When Hadhrat Maulana Gangohi (rahmatullah alayh) would write an article, he would present it to his subordinates (mureeds and students) with the instruction to review it critically, and to inform him of errors. Similarly, Hadhrat Haji Sahib (Hadhrat Haji Imdaadullah) would say: 'I am unaware. Inform me of my errors otherwise I shall proclaim on the Day of Qiyaamah that you (the Ulama) had not corrected me.' This is khuloos (sincerity) which is the attribute of the Sahaabah.

1112. KNOWLEDGE

Knowledge is a boundless ocean without shores. No one can encompass it. Therefore, errors do occur (.i.e. in understanding and opinion). Only Allah Ta'ala encompasses all knowledge. It is indeed ignorance that a person remains unaware of his own ignorance.

1113. A VULGAR TONGUE

A cure for an abusive tongue is Thikrullaah. Humility is not cultivated without Thikr.

1114. THE CURSE OF A LUSTFUL GAZE

After an Aalim had died, someone in a dream enquired from him his condition. The Aalim said that all his sins, except one, have been forgiven. He said: "I was instructed to make a public confession of the sin. However, extreme shame prevents me from making the confession. That sin was a gaze of lust which I had cast at a young lad. I am suffering the punishment for this sin. Shame prevents me from making the confession."

1115. THE POISON OF SOFT DRINKS

Once in Meerut, I was given a soda (soft drink) to drink. When I drank it, I suffocated and it appeared that I would die. I placated myself with the fact that it was the day of Jumuah. Maut on this day is a great virtue. *(A pure soul is immediately affected by any filth ingested.)*

1116. WESTERN EDUCATION

Nowadays, Muslims are so much enamoured by western education that even a Molvi sends his children for such education. In comes in the Hadith: "*The love of the world is the root of every evil.*" This love has corrupted both the jaahil and the aalim. Whoever suffers from the love of the world is corrupted.

1117. HUBB-E-DUNYA

Hubb-e-Dunya (Love of the world) has two branches: *Hubb-e-Maal (love of wealth)* and *Hubb-e-Jaah (love for fame)*. While both branches are evil, love for fame is worse. Sometimes the person suffering from love of wealth humiliates himself in the pursuit of wealth. He thus tolerates disgrace for himself. On the other hand, a man suffering from the malady of *hubb-e-jaah* is perpetually trapped in Takabbur (pride).

1118. TODAY'S ALLAAMAHS

Most of the Allaamahs of this age have very little compatibility with Ilm (Knowledge of the Deen). They are considered to be reliable Allaamahs on the basis of their ramshackle lecturing. Language is not knowledge. If expertise in language is Ilm, then the bedouins will be great Aalims.

1119. OPPRESSORS

The road is not the property of any person. Oppressors block off the road to prevent others whilst they are passing through. This does not befit Muslims. *(The reference is to dignitaries and government officials for whom the roads are sometimes cordoned off to allow their convoys to pass through. This is oppression.)*

1120. PERSONAL OPINION

Do not do anything on the basis of personal opinion. When seniors are present, consult with them. If there are no seniors, consult with contemporaries. If there are even no contemporaries, consult with juniors.

1121. BASIS OF DOUBTS

The basis for all the doubts of modernists in the Ahkaam of Islam is the elimination of love and honour of Allah and His Rasool (sallallahu alayhi wasallam) from the hearts of the modernists, which is the effect of this education (western

education). When this love and honour is eliminated then innumerable doubts develop regarding the Ahkaam.

1122. THE HAQQ

When there is a dispute between two groups or persons, the demand of Haqq is to first establish who is on the Haqq and who is on baatil. When the Haqq has been established, the group on the Haqq should not be rebuked in any way. On the contrary, the group of Haqq should be supported. The group on baatil should be prevented. The Qur'aan says: *“Then fight the group who transgresses until it returns to the command of Allah.”*

1123. FASAAD (ANARCHY/CORRUPTION/MISCHIEF)

Fasaad means to exceed the balanced way of the Shariah. *Fasaad* is not restricted to disunity. Sometimes it accompanies unity as well, hence such unity is evil.

1124. REMEDY FOR GHEEBAT

In a gathering praise the one about whom you have made gheebat. Speak of his moral excellences.

1125. REMEDY FOR SPIRITUAL MALADIES

One form of remedy for spiritual maladies is volitional (within one's power and control), and which should be diligently pursued. Another form is involuntary (i.e. beyond one's control), e.g. sickness and grief.

1126. DIVINE LOVE

One category of Divine Love is such that if Allah's Mahboob (Beloved Wali) is caused distress, then the oppressor will be punished even if the Mahboob forgives his crime. But, Allah Ta'ala will not forgive. The punishment will befall the criminal.

1127. REFRAIN FROM CAUSING DISTRESS

Always remember in all walks of life not to cause distress or inconvenience to anyone.

1128. OUR CONDITION

Our condition (moral and spiritual) is absolutely degenerate. Our beliefs, ibaadat, social dealings, morality and statements are corrupt. Everything in us is defective. If the Sahaabah had been alive today, it would be difficult for them to accept that we are of the Ummah of Rasulullah (sallallahu alayhi wasallam).

1129. THE BENEFITS OF IBAADAAT

Huqooq (the rights of Allah and the rights of all and everything else) should be correctly fulfilled. When *Huqooq* are discharged, then Insha-Allah, the wisdom and benefits for which the acts of Ibaadaat have been ordained will become manifest. If *Huqooq* are not fulfilled, the ibaadat will be without their effects.

1130. A PERSON OF THE DEEN

The Deen has two compartments: *Huqooqullaah* (the rights of Allah) and *Huqooqul Ibaad* (the rights of people). A person of the Deen is one who observes both sets of *Huqooq*.

1131. DON'T DESPAIR

Make dua for ease and comfort while also engaging in effort. But, do not repose trust on your effort. Dua creates barkat in the effort. Do not lose hope in Allah Ta'ala regardless of how great a calamity may be. Do not panic. The sacred Shariah has ordained a method for our every condition. Among the conditions which befall us is calamity. There is a method to adopt during a calamity. Make dua as well as engage in the necessary effort. To make dua is the Sunnah of Nabi (sallallahu alayhi wasallam). *(When a misfortune befalls one, engage in Istighfaar, repent for sins and keep the focus on Allah Ta'ala.*

Know that everything that happens is by the command of Allah Ta'ala.)

1132. THE LAW OF THE SHARIAH

There is a law of the Shariah governing every act. Social relationship, marriage, and all acts are governed by the laws of the Shariah. Before embarking on any activity, first ascertain the law of the Shariah.

1133. INCOME

Nowadays most of the earnings of people consist of interest, bribery, gambling, etc. Reformation is possible only by associating with the Men of Allah, for then love of Allah Ta'ala will be generated.

1134. THE DEEN IS EASY

There is no constriction (hardship/undue difficulty) in the Deen. On the contrary, everything of the Deen is easy and simple. The tenets of the Deen are viewed as hardship as long as Imaan is in only the stage of *Ilmul Yaqeen* (i.e. intellectual understanding devoid of the emotional state). After the acquisition of the stage of *Ainul Yaqeen* (conviction acquired by spiritual vision) every teaching of the Deen will be seen to be easy and simple.

(Ainul Yaqeen is acquired after initially struggling against the nafs, restraining the inordinate lusts of the nafs, obedience to Allah Ta'ala, adoption of the Sunnah, and constant Thikrullaah.)

1135. FOLLOWING THE ULAMA

Following the Ulama is essential. Opposition to the Ulama is tantamount to opposing Allah and His Rasool. Nowadays, affairs (of importance) are entrusted to unqualified people merely on account of their worldly status. The Ulama are not thirsty and the wealthy ones are not the wells. The reality is the other way around.

In all actions of life, *ittiba'* (obedience) to the Shariah is essential. The Ulama are the ones who are aware of the *Ahkaam* of the Shariah. Thus, by following them, one follows the Deen. Rasulullah (sallallahu alayhi wasallam) called to the Path of Allah Ta'ala, and this is also the attitude (and obligation) of the Ulama (since they are his representatives).

(In the present age there is a glut of deviate scholars whose objective is money, name and fame. One should therefore first examine the lifestyle of a scholar before following him. Not every scholar is an Aalim of the Deen.).

1136. FOLLOWING THE SUNNAH

Nowadays every person desires to maintain his style of life. They search for a Hadith to substantiate their way of living. This is not *Ittiba-e-Sunnah* (following the Sunnah). Obedience to the general pattern of Rasulullah's life is *Ittiba-e-Sunnah*. The endeavour to maintain one's life style and to corroborate it with a Hadith is *ittiba-e-hawa* (following lust).

1137. MAN'S EXCELLENCE

Man's excellence is to be steadfast in ibaadat despite being disinclined, and to abstain from sin despite the desire to commit it. One who is permanent in this aspect is an *Aabid* (worshipper).

1138. EVIL GAZING

Evil gazing (lustful gazes at females and lads) corrupts both one's Deen and dunya, (spiritual and physical life). Beware of this malady. The natural peculiarity of sin is to despair of the mercy of Allah.

1139. THE EFFECT OF MUJAAHADAH

Everything in creation worships Allah except some human beings. Mujaahadah (struggling against the nafs) does not

eliminate the natural lusts of the nafs. However, it (mujaahadah) simplifies the struggle against lustful demands of the nafs.

1140. HUMILITY

There is nothing in man to warrant him to be proud and arrogant. Always understand yourself to be helpless and contemptible. Beware of pride and vanity.

1141. HARAAM WEALTH

Rasulullah (sallallahu alayhi wasallam) would not accept every contribution (of wealth). Nowadays, haraam money is accepted (for use in Deeni projects).

According to the Shariah it is not permissible to charge fees for offering an opinion. However, lawyers charge such (haraam) fees. It is likewise not permissible to charge fees for explaining any mas'alah of the Deen.

1142. JANNAT

Jannat is the objective. The way of its acquisition is to abandon lustful desires. Khauf (fear for Allah) aids this process. The method of gaining khauf is muraaqabah (meditation). Muraaqabah generates khauf. Khauf eliminates nafsani desires. Thus, Jannat is attained.

(Muraaqabah means to spend some time in solitude and to meditate on Maut, the Qabr, Qiyaamah, etc.)

1143. MUJAAHADAH

Tazkiyah Nafs (moral purification and reformation) is obligatory. Tazkiyah of the nafs is reliant on mujaahadah (struggle against the nafs). There are two kinds of mujaahadah: Mujaahadah with the body and Mujaahadah with wealth. It is therefore necessary to also engage in mujaahadah with wealth. *(i.e. to spend in the path of Allah Ta'ala).*

1144. THE REALITY OF SABR

Sabr (Patience) when a calamity/misfortune occurs is to ensure that the emotional grief does not reach the intellect. (*i.e. It should not overwhelm the intelligence*) nor should there be a reduction of one's virtuous deeds. Keep the focus on Allah – that is the Pleasure of Allah Ta'ala. In misfortunes there are wisdoms (*i.e. Divine Wisdoms*). One such wisdom is that Imaan is being put to test, and strengthened. If one bears the calamities with patience, then Allah Ta'ala follows it up with torrents of bounties.

1145. DEENI EXCELLENCE

The Deen is not confined to Nafl acts of ibaadat and Tasbeeh. Perfect piety is to walk in the footsteps of Rasulullah (sallallahu alayhi wasallam) (*i.e. to adopt his Sunnah*). The Qur'aan Shareef is a wonderful bounty. Endeavour to implement its teachings. This is our obligation.

1146. PERFECT FASTING

Perfect observance of the month of Ramadhan is possible only by abandoning the evil attributes of the nafs and adorning it with the attributes of moral excellence. Fasting is not difficult. However, sin makes it difficult. Before Ramadhan, clear the hearts of malice and live together peacefully.

The virtues and reward of fasting increases correspondingly with the improvement in moral conduct. Some people while fasting do not fulfil the rights of the fast. (*Rasulullah – sallallahu alayhi wasallam- said: 'Many are the fasting persons in whose fast is nothing but hunger.'*) It is indeed a colossal deprivation not to endeavour to obtain forgiveness during the month of Ramadhan.

1147. REMEDIES

For abstention from lustful pleasures, the Shariah has prescribed the mujaahadah of fasting, and for pride, the mujaahadah of Salaat.

1148. SEARCHING FOR EASE

Nowadays the people of Sulook (the shaikhs and the mureeds) are in search of ease. Therefore, they do not employ their volitional willpower. Thus they destroy this divine trust. Do not search for ease. Utilize your volitional ability. *(Moral reformation, spiritual elevation and Divine Proximity are acquired by mujaahadah against the nafs and complete submission to the Shariah and adoption of the Sunnah.)*

1149. SAFETY FROM PUNISHMENT

Whoever is desirous of being saved from athaab (Allah's punishment) should firstly correctly repent for all sins; then engage in virtuous deeds. This entails constancy in observance of the commands and total abstention from the prohibitions.

1150. FUTILITY

Shun futility and reduce unnecessary association. Anything in which there is neither Deeni nor worldly benefit is futile. Abandonment of futility does not bring about any harm in the Deen nor in the dunya.

1151. PLEASURE AND DISPLEASURE OF PARENTS

It is mentioned in the Hadith that if in the morning both parents are pleased with their son (or daughter), then two portals of Jannat open up for him (her). If only the mother or the father is alive, then one portal of Jannat opens up.

On the contrary, if in the morning both parents are displeased, then two gates of Jahannum open up for the child. If only one parent is alive, then one gate of Jahannum opens up.

1152. STRIVE WITHOUT PRIDE

There is nothing wrong with involuntary pleasure when successful in Tableegh. But, to recount one's efforts and express happiness thereafter is evil. At all times make effort and leave the result to Allah Ta'ala. Do not grieve if unsuccessful in the effort nor be proud and vain when successful. Initiate the work of the Deen. The avenues will open up.

1153. DIVINE LOVE

The fruit of Imaan and A'maal Saalihah (virtuous deeds) is Divine Love. This is acquired in both worlds – in this world and in the Aakhirat.

1154. PLEASE ONLY ALLAH

Do not please anyone for the sake of the evil world. Be contented with only the pleasure of Allah. Whomever you wish to please, please him for the sake of Allah. Generate a bond with Allah Ta'ala. Reduce your relationship with others. Annihilate your nafs. Buffet away your desires and lust, and adopt *Tafweedh* (i.e. assign your affairs to Allah Ta'ala). Be in search of Allah's Pleasure. The quest for Jannat is in reality the quest for Allah's Pleasure. Allah Ta'ala Himself has commanded us to search for Jannat.

1155. FASTING

You fasted but filled your stomach with haraam, indulged in gheebat, etc. This fast is devoid of substance. Learn the rules and respects of fasting, and also teach it to your womenfolk. It is mentioned in the Hadith that there are many fasting persons and those who perform Tahajjud Salaat, but Allah is not in need of their hunger. If these acts of ibaadat are observed with their respects (aadaab), then according to the Hadith, they will intercede on behalf of the person. He will have two guards to protect him from punishment.

1156. INFERIOR ANIMAL FOR QUR'BAANI

Some people offer for Qur'baani very inferior animals. This is a sign of defective love. Deficiency in Ikhlaas (sincerity) is proportionate to deficiency in love (for Allah Ta'ala).

1157. SIN IS NOT INSIGNIFICANT

Do not consider sin to be insignificant, neither in belief nor in action. Sin is in conflict with Deen and intelligence. Virtue and vice should not be considered insignificant even if it is quantitatively little. Even if there appears to be some benefit in a sin it never becomes permissible. It will remain haraam. The barkat (blessing) of ibaadat is reduced by sins.

1158. HARAAM SUBSTANCES

It is haraam to feed impure and haraam substances to even animals.

1159. WHAT CAUSES SIN?

Sins are actually without pleasure. Sins are the effects of the demands of the nafs. The demands of the nafs are because the issues which are able to neutralize such demands are abstract and hidden from sight, e.g. Allah's Remembrance, Jannat, Jahannum, remembrance of Allah's bounties and remembrance of the *Huqooq (Rights)*. Therefore consciously reflect on these issues. Such reflection will overwhelm the demands of the nafs and you will be saved from sin. Engrossment in the dunya is the root of every sin.

1160. CALAMITIES

Most calamities are the consequences of sins. When afflicted with calamity, repent and recite Istighfaar. Become concerned with reforming deeds. Calamities are not the consequences of natural causes. They are the effects of sins. Derive lesson from the episodes of bygone nations (*who were destroyed by Allah's athaab*). Take lesson from the dead. Take lesson from the

hardships of others, and abstain from the sins which had invited Allah's punishment.

1161. REFORMING THE TONGUE

The root of disunity is an unfettered tongue. Keep your gaze on your own sins and be concerned with reformation. Of the physical limbs, the sins of the tongue are numerous. Muster up courage to restrain the tongue and save yourself from its sins, especially gheebat. When the tongue is reformed, then a great part of the physical limbs also become reformed.

1162. ANGER

Restrain yourself and do not allow anger to overwhelm you. The consequences of anger are evil (*and are always regretted later*). Repeatedly recall the evil consequences of anger. This will aid you in controlling anger. If you muster up a little courage, then Allah Ta'ala will aid you. You will then very soon be able to keep anger in subjugation.

1163. UNITY AND DISUNITY

Nowadays, wheedling/flattery is called unity. Unity at any cost is not praiseworthy nor is it the objective. In fact, sometimes disunity is the objective when unity is detrimental to the Deen. Unity is valid in obedience to the Shariah. Disunity is the consequence of acting in contravention of the Shariah.

1164. HUSBAND AND WIFE

Allah Ta'ala has described (in the Qur'aan) that the husband is the garment of his wife and vice versa. The close relationship between husband and wife is a great mercy. Love makes fulfilment of rights easy.

1165. DEEN AND AQL

When man abandons the Deen, his Aql (intelligence) vanishes.

1166. THIKR AND FIKR

Make thikr and fikr incumbent on yourself. (*Fikr is to ponder, reflect and derive lesson*). Allah's remembrances becomes embedded in the heart by means of fikr. Then Allah's remembrance becomes simple at all times. The remembrance of Allah produces peace in the heart. The effect of thikr is the flight of shaitaan whereas the effect of ghaflat (obliviousness) is shaitaani wasaawis.

Keep the tongue moist at all times with the thikr of Allah whether you are able to concentrate or not. The gain of thikr is virtue. The tongue is the organ involved the most in sin. Thikr prevents the tongue from indulgence in sin. The cause of sin is forgetfulness. Its remedy is Thikrullaah.

1167. TAUBAH AND ISTIGHFAAR

Mere verbal utterance of *Astaghfirullaah* is not Taubah and Istighfaar. The soul of Taubah is regret and to supplicate to Allah Ta'ala. Sins have different ways of Taubah (repentance). The Taubah of *Huqooqul Ibaad* consists firstly of fulfilling the usurped rights or making appropriate amends, and then also seeking forgiveness from Allah Ta'ala. If Salaat and Saum (fasting) had been omitted, qadha is firstly necessary. If a deed is a sin e.g. eating haraam, drinking wine, fornicating, indulgence in riba,, etc., then regret and supplicating for forgiveness, and pledging never to commit the sin again is the way of repentance. After repentance, be constant with obedience.

After sincere and correct Taubah, the Mercy (Rahmat) of Allah will cascade on the heart. The heart will gain in spiritual strength. Thereafter even a calamity will appear to be comfort.

1168. MAUT

The primary reason for *ghaflat* is forgetfulness of Maut (Death). We sin at all times, yet we refuse to confess to Allah Ta'ala. We perpetrate sins audaciously. When virtuous deeds are practised,

there will then be no fear for Maut. A peculiarity of good deeds is the desire for Maut. On the contrary, the attribute of evil deeds is abhorrence for Maut and fear.

1169. REFORMATION

Reformation is valid if it is valid by Allah Ta'ala. A valid reformation (of one's moral condition) is based on Wahi (Revelation). Nowadays many people (*namely modernists*) confine virtue to service to humanity. However, Moral reformation is Waajib. To achieve this reformation, abandon your opinion and follow the Sunnah of Rasulullah (sallallahu alayhi wasallam). *A'maal Saalihah (Virtuous Deeds)* are such acts which are beneficial in the Hereafter.

1170. REFLECT ON THE CONSEQUENCES

Before embarking on any act/venture, reflect to understand if the venture will be beneficial in the Hereafter or harmful. If it will be to the detriment of your Aakhirah, abstain from it. By adopting the practise of reflection, you will, Insha-Allah, soon be emancipated from sins.

1171. MUBAAHAAT (PERMISSIBILITIES)

Excessive indulgence in permissible things leads to corruption (moral corruption) and is nUgatory of *khushoo'* (fear and humility).

1172. JAHL (IGNORANCE)

Jahl (ignorance) of the laws of the Shariah is a disease worse than physical disease. (*Whereas physical disease causes pain and discomfort in this world, the consequence of the malady of jahl is Jahannum in the Hereafter.*)

1173. ILM (KNOWLEDGE OF THE DEEN)

The meaning of *Ilm* is such Knowledge of the Deen which has been acquired with *khuloos* (*sincerity*). Knowledge pursued for

the sake of gaining honour, name, fame and which is subject to worldly motives and objectives is not the meaning of *Ilm* (in terms of the Qur'aan and Ahaadith). There is a great need for *Ilm* of the Deen.

1174. LOVE OF WEALTH AND CHILDREN

Do not indulge in the love of wealth and children to the extent of becoming forgetful of Allah Ta'ala. Man labours under the impression that he is allowed to spend wealth as he pleases. This is his error. Whatever man possesses belongs to Allah Ta'ala. Man is only the trustee of what he possesses. He is allowed to spend in only avenues permitted by Allah Ta'ala. Never should he spend on prohibitions. He has no right to spend on things for which he has no entitlement from Allah Ta'ala. (*The Qur'aan Majeed states: "O People of Imaan! Do not allow your wealth and your children to divert you from the remembrance of Allah. Those who do so, verily they are the losers."*)

1175. THE BOUNTY OF EYES

The eyes are a special ni'mat (bounty) of Allah Ta'ala. The eyes which hope to see the Divine Vision should never view prohibitions (such as ghair mahaareem). A true blind person is he who does not correctly utilize the ni'mat of the eyes. Those who have eyes should be grateful to Allah Ta'ala. (*One of the ways of making shukr for the eyes, is to restrain the eyes from looking at haraam.*)

1176. SHIRK, BID'AH AND RUSOOM (CUSTOMS)

The thought of pleasing others in virtuous deeds is shirk. Bid'ah effaces the noor of the heart. Rusoom (customs) in deeni form are severe (sins). The present form of culture is mere pretence.

1177. OBJECTIVES

For desirable objectives which are beyond one's control, Dua is sufficient. For things which are within one's ability of acquisition, in addition to Dua, employ the means and ways for obtaining them.

1178. WASAAWIS

Thikr is life and ghaflat is death. When Allah's remembrance (thikr) becomes dominant, then wasaawis (shaitaani and stray thoughts) will vanish. Therefore engage in Thikr at all times.

1179. NOBILITY

Nobility without *Ilm and Amal* has no value by Allah Ta'ala. Fear is a requisite of Imaan. *Amal (practising virtuous deeds)* is more important than fear.

1180. AMR BIL MA'ROOF

The first condition for *Amr Bil Ma'roof (Commanding virtue)* is not to despise the person who is being admonished. If he is despised, the Amr bil Ma'roof will be for the sake of one's nafs. For *Islaah (reformation)* both mildness and harshness are necessary. There are two types of mildness—for the Deeni benefit of people, and for one's own worldly benefit. This latter kind is evil.

1181. GOVERNMENT

The Qur'aan confirms only autocracy, not democracy. (*Democracy is the style of the western kuffaar*).

1182. BE ALERT

The need is to be alert. Be perpetually alert and diligent. Behind you are the great enemies – the nafs and shaitaan. Do not fall into their traps of deception. Act according to the commands of Allah Ta'ala. Compel the nafs to submit to the Ahkaam (laws)

of Allah Ta'ala. Acquire Islam fully. Allah Ta'ala will provide the fruits of it.

1183. SOLUTION FOR HARDSHIPS

The actual solution for calamities and hardships is reformation of A'maal (virtuous deeds). If this solution is adopted, then, Insha-Allah, within a short time the enemy will be overwhelmed with fear (for Muslims).

1184. REMEDY FOR LIES

A habitual liar should immediately after speaking a lie confess to the person that what he had said is false. This is an effective remedy to cure him.

1185. TASAWWUF-A SUMMARY

The objective (*Maqsood*) of Sulook (Tasawwuf) is the Ridha (Pleasure) of Allah Ta'ala. Knowledge of the Tareeq (Path) and practical implementation are essential. The Tareeq is only one, namely, constancy in the *Ahkaam Zaahirah and Ahkaam Baatinah*. (*Ahkaam Zaahirah refer to the laws of the Shariah which govern all actions pertaining to Ibaadat, Muaamalaat (dealings) and, Muaasharaat (social relations). Ahkaam Baatinah relate to moral and spiritual reformation of the nafs and soul*).

Two acts aid this Tareeq: permanent Thikr and the *suhbat* (companionship) of the Ahlullaah. If this *suhbat* is not available, then study the life episodes and advices of the Auliya. It will be the substitute in the circumstances.

Two acts are impediments in the Tareeq: Sin and futility.

1186. DOMESTIC CORRUPTION

To avoid domestic corruption, more than one family should not live together (in the same house). When a few women live together, it leads to domestic corruption.

1187. HONOUR THE DEEN

Do not do anything which brings disgrace to the Deen. It is mentioned in the Hadith: *“Honour the command of Allah. Allah will then honour you.”*

1188. DEATH AND DEBT

Abstain from sin. Maut (death) will then become easy for you. Abstain from debt. You will then be a free man. You will then not be humiliated.

1189. THIS WORLD AND THE AAKHIRAT

The similitude of this world with the Aakhirat is like a bird. The Aakhirat is the bird, and this world is its shadow. If you catch the bird, you will have the shadow as well. If you pursue the shadow, you will not succeed.

1190. ABUNDANCE OF SINS

Abundance of sin corrupts and desensitizes the heart. Then one is no longer affected by sins.

1191. DIVINE PERCEPTION

Remember that with disobedience there can never be Divine Perception. The eyes of the heart and soul open only when the haraam dictates of the nafs are restrained.

1192. SHEDDING TEARS

Rasulullah (sallallahu alayhi wasallam) said that on the Day of Qiyaamah every eye will cry except the eyes which had not looked at things which Allah had made haraam, and the eyes which were awake in the Path of Allah, and the eyes which had shed even a single tear because of fear for Allah.

1193. TAHAJJUD-BE GRATEFUL

Allah Ta'ala wakes up [His special servants who are in habit of performing Tahajjud. They should be grateful for this bounty (*of waking up in time*), not vain and proud.

1194. ASHGHAAL OF THE SUFIS

The purpose of the *ashghaal* (spiritual exercises) of the Sufiya is only to generate concentration and peace of mind to banish wasaawis from the heart. The particular exercises of these ashghaal are not based in the Sunnah. However, the principle underlying these ashghaal is substantiated by the Sunnah. The sutrah which a musalli places in front of him serves the purpose of achieving peace of mind and concentration. If these ashghaal are believed to be commanded acts of ibaadat, then it will be bid'ah.

1195. INHERITANCE

Many people of knowledge and piety also commit serious errors in the division of inheritance. They give assets of the deceased to Sadqah for Isaal-e-Thawaab without the consent of all the heirs. In so doing, they usurp the rights of the heirs.

The rights of minors are of special importance. Their rights have to be diligently safeguarded. Most people are negligent in this regard. Also remember that an asset of a minor is not halaal for anyone even with the consent of the minor.

1196. CRITERION OF THE TRUTH

The criterion of Haqq and Baatil, Maqbool (acceptance by Allah) and Mardood (rejected by Allah) is only Ittibaa-e-Sunnah (following the Sunnah) and the Shariah. A man who does not satisfy this criterion is not a Wali. On the contrary, he is a deviate regardless of him being the recipient of kashf (spiritual inspiration).

1197. MODERN EDUCATION AND DOUBTS

All the doubts which modernist students (of secular education) develop with regard to Islamic teachings are the effects of the elimination from the hearts of love and honour for Allah Ta'ala and His Rasool (sallallahu alayhi wasallam). Due to the lack of love and honour, they pose numerous questions.

1198. OUR BUZRUGS

My faith in our Buzrugs (Ulama and Mashaaikh) is not because I believe that they are the greatest Ulama and that there are no greater Ulama than them. My faith in them is based on the fact that they were Men of Allah. They were not men of the world. They were devoid of the desire for worldly fame nor did they have a desire for wealth. Whatever they did was purely for the sake of the Deen even if the consequence was the destruction of their personal issues.

1199. DECEPTION IS PUNISHABLE

One of the companions of Suffah (Rasulullah's Madrasah in Musjid-e-Nabawi) had died. From his pocket was retrieved one dinar (gold coin). When this was brought to the notice of Rasulullah (sallallahu alayhi wasallam), he commented: "It will be one branding from the Fire (of Jahannum)." Afterwards another companion from Suffah also died and two dinars were found in his pocket. Rasulullah (sallallahu alayhi wasallam) said: "*It will be two brandings from the Fire.*"

The question arises that why should they be punished when possession of gold is not unlawful. In fact, Zakaat is not even incumbent on one or two dinars. Hadhrat Abu Bakr Siddique (radhiyallahu anhu) had owned 40,000 dinars which he had contributed towards the Deen. At the time of Hijrat he had seven thousand dinars which he took with him to Madinah. He spent it according to the advice of Rasulullah (sallallahu alayhi wasallam). Hadhrat Uthmaan, Hadhrat Abdur Rahmaan Bin Auf and Hadhrat Zubair (radhiyallahu anhum) were very

wealthy Sahaabah. Rasulullah (sallallahu alayhi wasallam) did not reprimand them for their abundance of wealth. But, he sounded extremely severe warnings of punishment for the two Sahaabah who had the paltry sum of one and two dinars. What was the reason for this?

The Companions of Suffah were Fuqara. Their appearance and condition testified to their status as Fuqara who were not supposed to have any wealth, hence the stern warning. *(The possession of wealth was in conflict with the Faqr status of the Companions of Suffah who had devoted themselves to the Deen. They were supposed to be men of Tawakkul of the highest category. Possession of wealth made their appearance deceptive.)*

1200. USELESS AND COWARDLY

When I observe a man paying undue attention to clothes, I conclude that he is a useless and a cowardly person. A man involved in constructive work is not meticulous with garments. He (the man who pays undue attention to clothes) has no beneficial objective, hence he wastes his time in this manner.

1201. THE RAHMAT OF ALLAH

While a jaahil (ignorant) woman was dying she was uttering some words. Her ignorant relatives did not understand what she was saying. They called a Molvi and asked him to listen to her 'muttering'. The Molvi listened carefully and heard her saying in Arabic: *"These two men are saying: 'Enter into Jannat.'"*

The Molvi Sahib informed her relatives that she had been given the glad tidings of Jannat. He was curious to know what her good deeds were to entitle her to this good fortune. They said that leave alone good deeds, she was in fact extremely irreligious. The Molvi Sahib urged them to ponder. Finally they said that the only good deed she had was to become very attentive whenever the Athaan was being proclaimed. She

would not speak nor allow others in her presence to speak for the duration of the Athaan. She would listen attentively.

This respect which she showed for Allah's Name had effaced all her evil deeds.

1202. HADHRAT QARSHI MAJZOOM (THE LEPER)

Hadhrat Qarshi Majzoom was a great Wali who suffered from leprosy. Although he was a young man he abstained from marriage due to his condition. One day he said to his mureedeen that he had now resolved to get married. He asked them to propose to someone on his behalf but on condition that they give a full explanation of his condition. They were to mention that he was a leper.

A mureed went home and informed his young daughter of the Shaikh's desire for marriage. He explained the Shaikh's condition. The girl said that she was prepared to marry Hadhrat Qarshi for the sake of gaining thawaab and for Allah's Pleasure. He went and informed his Shaikh. Hadhrat Qarshi asked if he had fully explained to his daughter his condition. The mureed assured that he had, and that the girl had happily given her consent.

The Nikah was performed. Hadhrat Qarshi was a Wali who performed karamaat (miracles). He supplicated to Allah Ta'ala to transform him into a healthy, handsome man for the sake of the girl who had demonstrated such a lofty standard of morality and courage. Allah Ta'ala accepted his dua and he became a handsome healthy person.

When his wife came to him, she recoiled with fear when she saw the young, healthy handsome man. She asked: 'Who are you?' He said: 'I am your husband, Qarshi.' She said: 'But he is a leper.' When he informed her of what had transpired, she commented: "Alas! You have ruined my intention and thawaab. I married you, not for worldly comfort and nafsaaani gratification. I married you thinking that you were a leper, hence I shall be rewarded for serving you. Now, if you are

prepared to meet me in your original form, I shall be at your service otherwise give me Talaq.” Thus, Hadhrat Qarshi returned to his original form and his wife lived with him in that state.

1203. THIKR BIL JAHR (LOUD THIKR)

According to the general purport of the Ahaadith, Thikr bil Jahr is prohibited. This is also the view of Imaam Abu Hanifah (rahmatullah alayh). Hadhrat Maulana Rashid Ahmad Gangohi (rahmatullah alayh) was a Faqeeh and the greatest among our Buzrugs. According to him it is bid’ah to consider Thikr bil Jahr to be better and more meritorious. However, for gaining concentration it is permissible.

1204. THE NUSRAT (AID) OF ALLAH

On the occasion of the Battle of Yarmuk, Hadhrat Khalid Bin Walid (radhiyallahu anhu) selected 30 Sahaabah to confront Jablah Bin Aiham who was at the head of an army of sixty thousand soldiers. Hadhrat Abu Ubaidah (radhiyallahu anhu) commented: “Do you want to destroy the Muslims?” Hadhrat Khalid Bin Walid (radhiyallahu anhu) said: “No! I have selected such men who are the equivalent of 60,000.” But Hadhrat Abu Ubaidah (radhiyallahu anhu) was not satisfied. Hence, another 30 Sahaabah were selected. The sixty Sahaabah went into battle against Jablah and his army. The battle raged fiercely all day long. Finally, the army of Jablah fled from the battlefield in defeat. *(This was the Nusrat of Allah Ta’ala with the Sahaabah.)*

1205. RESPECT FOR THE MASHAAIKH

Of greater importance than academic research is *adab* (respect and honour) for the Salaf-e-Saaliheen. By virtue of *adab* Allah Ta’ala bestows the ability of research also. There is error, misunderstanding and great danger in such research which sets aside the *adab* of the Salaf-e-Saaliheen.

1206. DOUBTS AND THEIR ANSWER

It has been observed that generally the masses quickly understand doubts (which are created in the Ahkaam). But they find it difficult to understand the answers to the doubts. The reason for this is that doubts are the effects of *jahl* (ignorance). The masses quickly understand issues based on ignorance. On the other hand, the answers to doubts are the effects of Knowledge, and this is not within the comprehension of every person.

1207. INTRUSION INTO THE DEEN

A person who is not qualified in any mundane science/profession, if questioned, will say without hesitation that I have no knowledge in this field. If someone asks an engineer about a medical issue, he will unhesitatingly say that he is not a doctor. Similarly, if someone asks a doctor anything about engineering, the former will unhesitatingly say that he is not an engineer.

But, this attitude is not adopted for the Deen. However, the Deen is regarded so insignificant that every person will shove his opinion into the Deen. Here he will not say: "I am not an Aalim."

1208. COURAGE AND COWARDICE

Nowadays, zulm (oppression/injustice), theft and brutality are described as 'courage'. However, a truly courageous man is merciful to the weak. Cruelty and hard heartedness are the attributes of people who are bereft of courage. It is for this reason that Hindus lack mercy and pity. When they gain control of an opponent, they subject him to such brutality which causes humanity to shudder. Allah Ta'ala has bestowed true humility to Muslims. When they capture a weak enemy, they do not maltreat him. They are not cruel with him (as the kuffaar are with their prisoners).

1209. REDUCTION IN SPEECH

It is mentioned in one Hadith: *“Modesty and speaking less are part of Imaan.”*. (In another Hadith it is mentioned: *“Verily, Allah loves a person who speaks little and is modest.”*)

The heart of the Mu'min should perpetually be engrossed in the *fikr* of the Akhirat. When he has gained this attribute, then he will be one who speaks little. In such a state, it is not possible for the tongue to be unfettered. However, when there is a need, then temporarily eloquence develops as was the case with the *khutbaat* of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah.

1210. NAFSAANI AND SHAITAANI DICTATES

If the urge to commit a particular sin develops repeatedly in the nafs, it indicates that this desire is a nafsani dictate. On the other hand, if the urge develops to commit a variety of sins, it indicates shaitaani promptings. The dictates of the nafs are the effects of the urge of the nafs to fulfil its lusts, hence the repeated demands while the motive of shaitaan is merely to involve a person in sins – any type of sins. Therefore, when a person wards off a desire for a sin, shaitaan introduces another sin. Furthermore, deviated thoughts about beliefs are all shaitaani.

1211. TA'WEEZ AND DUA

Nowadays people attach great value to Ta'weez for the fulfilment of their objectives, e.g. cure for sickness, warding off calamities, etc. They make diligent endeavours to acquire Ta'weez. It is my experience that no Ta'weez is as efficacious as Dua. Yes, Dua should be made correctly and the impediments which block acceptance of Dua should be removed.

1212. A QUR'AANIC REMEDY

When I was a mudarris (teacher) at Madrasah Jaamiul Uloom in Kanpur, there was a plague. In a dream I saw a Buzrug who advised me to recite Surah Qadr fully thrice and to blow on the food of the patient for cure and health. The efficacy of the prescription was established by experience.

1213. FRIENDSHIP WITH WESTERNERS

The effect of friendship with westerners is *baatini fitnah* (spiritual mischief), and their animosity (for Muslims) is *zaahiri fitnah* (open hatred). We seek refuge with Allah from both these mischiefs. Rasulullah (sallallahu alayhi wasallam) had supplicated: “*O Allah! We seek your protection from zaahir and baatini fitnah.*”

1214. THE DECEPTION OF SOME AGED MASHAAIKH

Some aged Mashaaikh think that because of their old age it is permissible for ghair mahram women to appear in front of them. They also see nothing wrong with taking service from young lads. In most cases they are deceived in this regard. Regardless of how old a man has become, lust remains in his heart. He will most certainly become involved in sins of the heart and eyes. It is therefore imperative for women to stay far away from them.

1215. PICTURES AND ALCOHOL

Nowadays pictures and alcohol have become widely prevalent. (Someone asked: ‘Due to this wide prevalence, will there be any concession in the ruling?’ Hadhrat Maulana Thanvi responded): In matters pertaining to *hillat* (being halaal) and *hurmat* (being haraam), *Umoom Balwa* (wide-scale prevalence) has no validity. *Umoom Balwa* is valid in *najaasat* and *tahaarat*, and that too if there is difference of opinion among the Mujtahideen of the Salaf.

1216. TAQDEER

The quest to fully comprehend *Taqdeer* is ignorance. *Taqdeer* in reality is an attribute of Allah Ta'ala. Just as encompassing and fully understanding the Nature of Allah Ta'ala is beyond human comprehension, so too is the nature of Allah's attributes beyond man's comprehension. Just as we believe in Allah Ta'ala without comprehending His Nature (Zaat), so too is it incumbent to believe in His Sifaat (Attributes) without comprehension of their Nature.

1217. FUTILITY IS HARMFUL

Man's every action, be it mundane or spiritual, is of three kinds: beneficial, harmful, and neither beneficial nor harmful (i.e. futile). However, on closer examination it will be understood that the third category, viz. futile acts, is also part of the second category, namely, harmful. The time and effort expended in a futile act would be considerably beneficial if spent constructively. Deprivation of this benefit is in fact harm and a loss. It is like a trader investing his capital in an unprofitable business. He will regard lack of profit as a loss and deprivation.

1218. DEFECTIVE LOVE AND HONOUR ARE THE BASIS OF DOUBTS

The primary basis for the development of doubts in the Ahkaam (laws/teachings) of the Deen is defective love and honour for Allah Ta'ala and Rasulullah (sallallahu alayhi wasallam). A person whose love and honour are defective becomes a victim to doubts.

The remedy for doubts is to cultivate *Muhabbat (Love)* and *Azmat (Honour)* for Allah Ta'ala and His Rasool (sallallahu alayhi wasallam). The way of acquiring love and honour is to spend some time in the company of a Buzrug. Within a short while, all doubts will automatically vanish.

1219. THE SPREAD OF ISLAM

Islam was not spread by means of debates and research conventions (*symposiums and conferences*). Islam was spread by the practical example and obedience of Muslims. People who observe the sterling character of Muslims will of their own accord enter into the fold of Islam.

1220. TAMING THE NAFS

The method for taming and apprehending the recklessness of the nafs is *Taqleed Shakhsi* which is known in the terminology of the Sufiya as *Wahdat-e-Matlab (Unity of Purpose)*. This means that one should follow one particular Aalim/Spiritual Guide in all affairs of the Deen. The attempt to select for oneself from a variety of opinions of different Mashaaikh will not safeguard a person from the deception of the nafs.

1221. FUND-RAISING

Nowadays many irregularities accompany fund-raising for the Madaaris. The worst corruption is the erosion of the dignity of the Ulama who collect funds, and this constitutes poison for the generality of the people. Furthermore, those who collect funds are generally not careful. They adopt such methods of fund-raising which embarrass contributors who feel pressurized to give something. This ruins Ikhlâas (sincerity). It is not permissible to even accept such contributions (*which are extracted by the application of indirect pressure*).

It is therefore best not to solicit funds from particular persons. The community in general should be addressed (*and informed of the needs*). It will be permissible to solicit funds from a particular person only if the fund-raiser is one without a high reputation. In this case it is easy for a person to refuse if he is not inclined to contribute.

1222. THE BARKAT OF INAABAT ILALLAAH (TURNING TO ALLAH)

Hadhrat Haaji Imdaadullah (rahmatullah alayh) –*who was Hadhrat Thanvi's Shaikh* – said: “Allah Ta’ala has bestowed to me *Sharah Sadr* (expansion of the spiritual breast, i.e. complete comprehension with the effect of conviction) in four Masaa-il, which precluded the slightest vestige of doubt: the Mas’alah of Taqdeer, the Mas’alah of the reality of the Rooh, The Mas’alah of the mutual disputes of the Sahaabah, and the Mas’alah of Wahdatul Wujood.”

It is quite obvious that such *Sharah Sadr* is not the effect of academic research. It is the effect of Inaabat Ilallaah, and the concern to gain this Inaabat.

1223. DALAAILUL KHAIRAAT

I prefer that the time required to recite one manzil (stage/chapter) of Dalaailul Khairaat should rather be devoted to reciting the formulae of Durood and Salaam narrated in the Ahaadith.

1224. THE REFORMATION OF THE NATION

Maulana Ubaidullah Sindhi narrated that Allaamah Shibli Nu'maani had said that experience has established that it is only a man of a lofty standard of Taqwa who can impart to the nation the benefit of moral reformation. Minus this, regardless of how great an Aalim/Muhaqqiq may be, he will not be able to morally reform people.

1225. THE BENEFITS OF THE AULIYA

Muslims in general derive benefits from the Auliya of Allah without even the intention of these Auliya and without them being aware of it. Similarly, the people too are unaware of the benefit which accrues to them from the Auliya who are like the sun. The light of the sun benefits all and sundry without the sun being aware of it.

1226. ATTACHMENT WITH THE SHAIKH

The Mashaaikh advise that a mureed should not be perpetually attached to his Shaikh (*i.e. following him all over the show and in all conditions being with him*). The reason for this is that no person is devoid of human frailties. When the focus of the mureed falls on such human frailties of his Shaikh, the honour of his Shaikh in his estimate will be diminished, and this will prove morally and spiritually fatal for the mureed. The diminished attitude of the mureed will constitute a formidable barrier between himself and his Shaikh and the door of spiritual benefit will close.

But this should not be misconstrued. It never means that the mureed should labour in deception regarding his Shaikh's supposed greatness if he (the mureed) observes the Shaikh persisting in the indulgence of haraam and major sins. In such a state it is haraam for the mureed to entertain the idea of the piety of the Shaikh. It becomes incumbent on the mureed to cancel his bay't to the Shaikh. At the same time, the mureed should not become insolent towards the Shaikh (*with whom he has terminated the bay't relationship*).

1227. DISSOCIATION FROM THE PEOPLE OF FISQ AND FUJOOR (FLAGRANT AND IMMORAL SINNERS)

Every Muslih (spiritual guide) and commander of virtue when dissociating from fussaag and fujjaar should understand that the reason for dissociating is Allah's command which prohibits close relationship with such persons. But at the same time he (the warner/guide) should understand that: 'It is possible that the faasiq is superior by Allah Ta'ala than me. Perhaps there is with the faasiq such a *maqbool* (*divinely acceptable*) virtue which elevates him over myself, and perhaps there is in me such an evil which casts me lower than his (the faasiq's) rank.' By adopting this attitude, one will be able to maintain humility as well as the Shariah's command regarding fisq and fjoor.

1228. THE JIHAD OF 1857

The Ameer (Commander) of the Jihad in Thanabovan and Shaamli in 1857 was the Leader of our Taaifah (Jamaat/Group), Hadhrat Haaji Imdaadullah (rahmatullah alayh). All his associates had participated in this Jihad. By the decree of Allah Ta'ala the Muslims were defeated.

The British had issued orders for the arrest of the Mujaahideen. Hadhrat Maulana Rashid Ahmad Gangohi (rahmatullah alayh) was arrested and jailed. Hadhrat Maulana Muhammad Qaasim Nanotwi (rahmatullah alayh) went underground. He remained hidden for three days. After three days he emerged and stated that Rasulullah (sallallahu alayhi wasallam) had been concealed in the Cave of Thaur for three days, hence he (Maulana Qaasim) also remained in concealment for three days. Now that he had fulfilled that Sunnah, he would no longer go into hiding. Allah Ta'ala had created such circumstances which defeated attempts to arrest him.

Haaji Imdaadullah (rahmatullah alayh) also went into hiding. One day whilst still in concealment, he went to the town of Gangoh to console the family of Hadhrat Maulana Gangohi (rahmatullah alayh). At their home, Hadhrat Imdaadullah lifted on to his lap, Safiyyah, the little daughter of Hadhrat Maulana Gangohi. He gave her a gift of 2 rupees. The little girl placed the two rupees at the feet of Haaji Imdaadullah who commented that she will become a Zaahidah (a woman who will renounce the world).

Hadhrat Gangohi frequently commented that Allah Ta'ala had made his daughter a Zaahidah just as Hadhrat Imdaadullah had predicted. When she grew up, Zakaat never became obligatory on her. Whatever money would come to her would be immediately distributed to the poor.

1229. FEAR ONLY ALLAH AND THE NAFS

Once the authorities of Makkah Muazzamah (*where Hadhrat Haaji Imdaadullah had migrated to*) resolved to expel him from

Makkah Mukarramah. When Haaji Sahib was informed, he commented: ‘Besides Allah Ta’ala and my nafs, I fear no one.’

Fearing Allah Ta’ala is a constituent of Imaan. The nafs has to be feared since it is man’s biggest enemy. It deviates man from the Straight Path.

1230. THE EFFECTS OF NAMES

The neighbour of Imaam Abu Hanifah (rahmatullah alayh) was a Raafdhi (a Shiah) who owned two mules. He named the one Abu Bakr and the other Umar. Shiahs are notorious for their vilification of the Sahaabah. One day one of the mules kicked the Raafdhi and split open his stomach. When Imaam Abu Hanifah was informed, he spontaneously commented that it must have been the mule whom the Raafdhi had named Umar. This is the effect of the name. On making enquiries it was confirmed that it was the mule with the name, Umar which had kicked the Raafdhi. Allah Ta’ala has instilled considerable effect in even names.

1231. HARAAM OFFERINGS OF SHIRK

Besides animals (*slaughtered in the names of idols*), according to the Fuqaha any other type of food offered in the name of idols is also haraam and najis. (*People should therefore not eat of the food / sweatmeats which their Hindu friends and neighbours send, especially on occasions of their festivals.*)

1232. THE FEMALE’S FACE

For the purposes of Salaat, the Fuqaha have excluded a woman’s face, hands (from below the wrists) and feet (from below the ankles) from the requisite of *Satr*. If these parts are exposed, her Salaat will be valid. However, this ruling does not apply when a female is in the presence of ghair mahram males. It is then Waajib for her face to be also concealed. This ruling is based on fitnah. The face of a woman is a distinguished part of her body. Revealing it in the presence of males is a cause for

great fitnah. *(The fitnah of an exposed face is greater than the fitnah of exposed hair as far as ghair mahrams are concerned. The need for concealing her face is therefore imperative.)*

1233. ISTIGHNAA' (INDEPENDENCE) OF OUR FORMER MASHAAIKH

Our former Mashaaikh had passed their lives in dire straits of poverty and hardship. They had adopted their poverty to conform with the poverty of Rasulullah (sallallahu alayhi wasallam). It was a voluntary, self-imposed poverty. If they had desired, they could have accumulated abundant wealth. But they never even considered it. Whatever they would receive would be contributed in the Path of Allah Ta'ala.

Hadhrat Maulana Qasim Nanotwi (rahmatullah alayh) possessed only two sets of clothes. One set he donned while the other set was being washed. But the Mashaaikh of today live like nawaabs (rulers/kings). Even if they adopt Istighnaa', it is not as the lofty degree of Istighnaa' of our former Mashaaikh who had lived with Istighnaa' despite their poverty and hardship. There is an incumbent need for Istighnaa'. *(Istighnaa' means independence – to be independent of others. The gaze should not be on the wealth of others nor should one expect any aid / gift from others.)*

1234. WASTING ON FUND-RAISING FUNCTIONS

There was a *jalsah (function)* in Muradabad for raising funds for some Deeni project. My advice is: Close all these functions of waste in which huge sums of money of Muslims are destroyed. Rather contribute this money (which is wasted in organizing the function) to the Deeni project.

1235. DIFFERENCE BETWEEN A MAJZOOB AND A MAD MAN

It is not easy to distinguish between a majzoob and a mad man. Only the Ahl-e-Nisbat Auliya are able to differentiate between

them. If they say that a certain person is a majzoob, he will be so, otherwise he will be a mad man even if he is a recipient of *kashf* (spiritual inspiration). *Kashf* occurs to even mad men.

1236. WAHI AND ILHAAM

Acting in contravention of Wahi is sinful and a punishable offence. Acting in conflict with Ilhaam is not sinful. In the Hereafter there is no punishment for violating Ilhaam. However, generally, if a man of Ilhaam acts in conflict with his Ilhaam, he is punished in this world. He is afflicted with some calamity.

1237. CURSING AND ABUSING

A person who engages in cursing and abusing others is deprived of spiritual blessings. One whose gaze is on the faults and sins of others, is indifferent and unaware of his own sins and end. A person who is concerned with his own condition has no time to interfere in the affairs of others.

1238. NABI ISAA (ALAYHIS SALAAM) AND NABI YAHYA (ALAYHIS SALAAM)

Hadhrat Nabi Yahya (alayhis salaam) was always overcome with fear and crying while Hadhrat Nabi Isaa (alayhis salaam) was always smiling and happy. Once Nabi Yahya (alayhis salaam) said to Nabi Isaa (alayhis salaam) that the one who always smiles and is happy lacks fear of Allah. Nabi Isaa (alayhis salaam) responded that the one who is always crying and gloomy despairs of the mercy of Allah Ta'ala.

Allah Ta'ala sent an Angel to arbitrate. The angel decreed that the condition of Yahya (alayhis salaam) is best in seclusion and the condition of Isaa (alayhis salaam) is best in public.

1239. ISHRAAFUN NAFS

Ishraafun Nafs is to wait in expectation for a gift. Rasulullah (sallallahu alayhis wasallam) decried such a gift and said that it

is bereft of barkat. But a gift received without desire and expectation is blessed. The Auliya do not accept such gifts accompanied by *Ishraafun Nafs*. For them it is tantamount to begging.

1240. A MEDITATION FOR REFORMATION OF DEEDS

Allaamah Suyuti (rahmatullah alayh) narrates a Hadith in *Sharhus Sudoor* in which it is mentioned that the deeds of the living are presented to their fathers, forefathers and close relatives in the realm of Barzakh. If a person reflects on the grief he will be causing them with his misdeeds, then it will assist him to abstain from evil deeds.

1241. BEING INSOLENT TO THE AULIYA

Dealing insolently with the Auliya is to invite destruction for oneself. There is the fear of an evil death for such an insolent person.

1242. THE REALITY OF TAUHEED

On his death-bed, at the time of Sakraat, Hadhrat Shah Ghauth Panipati (rahmatullah alayh) said that Tauheed is not the mere verbal proclamation of the unity of Allah Ta'ala. But in all states of life, whether in public or seclusion, there should be a heartfelt relationship with only Allah Ta'ala.

1243. RAMADHAAN AND THE QUR'AAN

Ramadhaan should be devoted to the tilaawat of the Qur'aan Shareef. If I initiate a person into a Thikr programme, I avoid doing so in Ramadhaan. In Ramadhaan only such ibaadat should be practised which are *Ma'thoor (Sunnah)* and *Manqool (Narrated)*. True ibaadat is only what is *Ma'thoor and Manqool*.

1244. BARKAT IN TIME

Hadhrat Khidhr (alayhis salaam) had imparted to Shaikh Abdul Azeez Dabbaagh a *wazeefah*. The time duration for reciting this *wazeefah* was from Fajr until Isha. Then with barkat in the time, he managed to complete the *wazeefah* by Maghrib. After sometime, there was more barkat in the time. This enabled him to complete the *wazeefah* by Asr time. With more barkat entering into his time, he managed to complete the *wazeefah* by Zuhr time. Ultimately he was able to complete the *wazeefah* at the time of Chaasht Salaat.

1245. TA'WEEZ

A wrestler requested a Ta'weez for remaining the champion. I said to him, if your opponents are non-Muslims, I shall give you a Ta'weez otherwise not. *(A Ta'weez should not be given to an oppressor or one involved in Haraam activities because it will be I'aanat alal ma'siyat (aiding in sin)).*

1246. COMPARATIVE RELIGIOUS STUDY

Nowadays in secular schools as well as in Madrasahs the trend is to impart comparative religious education. Such study is extremely dangerous for a student who is not grounded in Islamic knowledge.

1247. WHAT IS DISGRACE?

If the world accuse the Ulama of pride, it is better than being labelled contemptible. The epithet of takabbur (pride) for the Ulama is better than the disgrace of obsequiousness and servility (*tamalluk and khushaamad*). By Allah! There is no humiliation in donning torn and patched garments and shoes. Humiliation is to spread hands askance, presenting one's needs.

1248. THE METHODS OF THE SUFIYA

The methods and prescriptions which the Sufiya have devised for the Saalikeen (mureeds) are not Ahkaam of the Shariah.

Therefore, there is no need to search for Qur'aanic and Hadith evidence to substantiate such practices. These methods are merely remedies for the reformation of the nafs. These prescriptions differ for people according to the diagnosis.

For example kibr (pride) is haraam, and its elimination is compulsory. This is among the Ahkaam which is explicitly stated in the Qur'aan and Sunnah. For the elimination of kibr, the Mashaaikh have devised different methods. Since these methods are only remedies, there is no need to substantiate them in terms of the Qur'aan and Hadith.

For establishing the Ahkaam of the Shariah, it is necessary to present evidence from the Qur'aan, Sunnah and the practice of the Sahaabah and Taabieen. Any act which is not substantiated by the Qur'aan, Sunnah and the Ta-aamul of the Sahaabah and Taabieen will be bid'ah. However, the methods to eliminate man's natural impediments for practising the Shariah are remedies and treatments for which there is no need to present Qur'aan and Sunnah evidence. It is similar to physical ailments for which a physician prescribes different remedies. It will be ludicrous for someone to ask the physician to produce Qur'aan and Sunnah substantiation for the medicines and remedies he employs to treat different sicknesses.

However, it should be remembered, that if the methods are elevated to the status of ibaadat, then it will be bid'ah. To treat and reform the nafs is substantiated, but to rebuke others who do not submit to these methods is bid'ah.

1249. AIDED BY ALLAH

The oppressed cannot be disgraced. In the Qur'aan Kareem, Allah Ta'ala states: *"He (i.e. the Wali of the murdered person) should not commit excess when taking revenge, for verily he is aided by Allah."* In other words, Allah's help is with him. He should therefore be grateful and when extracting vengeance from the oppressor, he should not himself become an oppressor.

This aayat declares that Allah's aid is with the oppressed. No one can disgrace a person who enjoys the aid of Allah Ta'ala.

1250. SAGHEERAH AND KABEERAH SINS

A sin is *sagheerah* (*minor/small*) in relation to another bigger sin which is termed *kabeerah*. Thus being minor is in comparison to another sin. But in reality, every act of disobedience to Allah and His Rasool (sallallahu alayhi wasallam) is *kabeerah*. To recklessly perpetrate sins which are said to be *sagheerah* is to invite self-destruction.

1251. THE REWARD OF OBEDIENCE

The great and primary reward of *Taa-at* (*obedience to Allah Ta'ala*) is *thawaab* (reward) in the Aakhirat. This reward is attainable if the act of obedience is executed correctly by observing its conditions and etiquettes (*aadaab*). Another benefit is the special barakaat of the good deed which is manifested even in this world. However for this achievement it is necessary to have the intention of it at the time of rendering the deed. For example, one of the benefits of Namaaz according to the Qur'aan is the *taufeeq* to abstain from sins. This benefit will be obtained only if Namaaz is correctly performed with its conditions and etiquettes and also the intention of gaining the *taufeeq* to abstain from sins.

1252. THE STATUS OF KARAAMAAT (MIRACLES)

The emanation of *karaamaat* (*miracles*) from the Auliya is a confirmed Truth by the consensus of the Ummah. However, the masses have accorded an exaggerated status to miracles while they overlook the actual excellences of the Auliya.

According to the Auliya, the status of *karaamaat* is less than even the *Thikr-e-Lisaani* (*verbal thikr*) which is unaccompanied by concentration of the heart. *Thikrullah*, irrespective of it being without concentration, is rewarded by Allah Ta'ala. Proximity of Allah Ta'ala is acquired by means of such rewards. On the

contrary, karaamat is merely the demonstration of a feat. Neither is there thawaab for it nor is Divine Proximity achieved thereby.

The display of karaamat is without the volitional power and action of the Buzrug. Sometimes the Buzrug is even unaware of the manifestation of a karaamat from him.

1253. SAMA' IS A MEDICINE

Some Sufiya had allowed Sama' (singing divine songs without musical instruments), but have restricted it with a number of conditions. Other Sufiya have totally prohibited it. However, there is consensus of all four Silsilah (Chishtiyyah, Naqshabandiyyah, Suharwardiyyah and Qadiriyyah) that sama' is not a constituent of Tasawwuf nor is it among the methods which different Sufiya have devised for Tazkiyah Baatin (moral reformation). In this Tareeq, sama' is not (spiritual) nourishment. It is a medicine (for some ills).

1254. THE EVIL CONSEQUENCES OF WESTERN EDUCATION

Formerly Muslims viewed with abhorrence emulation and aping of the western way of life. Alas! The slow poison administered by the British has permeated the body of Muslims. Now in every sphere of life emulation of the west is considered to be an excellent virtue. Today, we are observing with open eyes that after acquisition of western education, generally a person remains Muslim merely in name. Ignorance of the beliefs of the Deen and recklessness have become their salient features. Now, they flagrantly object to the Usool of the Deen. *Inna lillaahi.*

1255. TASAWWUF IN A NUTSHELL

Tasawwuf in a nutshell consists of Thikrullaah and obedience to the Ahkaam of the Shariah. The variety of customary practices among the Sufiya are not constituents of Tasawwuf. They are employed according to need.

1256. KASHF AND KARAAMAT

The revelation of episodes of the spiritual/celestial realm which are hidden from the gaze is called *kashf*. This occurs when a person's heart is emancipated from material and worldly relationships. For the incidence of *kashf* acceptance by Allah Ta'ala is not a requisite. In fact, being even a Muslim is not a condition for *kashf*. *Kashf* occurs to even a faasiq, kaafir and a mad man. It has no relationship with karaamat. Karaamat is the bestowal of divine honour to a person. But these persons (i.e. faasiq, kaafir, mad men) are not the recipients of this divine bestowal. However, sometimes Allah Ta'ala bestows *kashf* to a Buzrug by way of karaamat as it generally happens to Auliya. The sign that the *kashf* is from Allah Ta'ala, is increase in humility and the realisation of one's helplessness. A *kashf* unaccompanied by this attitude is not karaamat. It is *Istidraaj* (*shaitaani manipulation*).

1257. HADHRAT SHAH WALIYULLAH

In his kitaab, *Fuyoodhul Haramain*, Hadhrat Shah Waliyullah (rahmatullah alayh) said that Rasulullah (sallallahu alayhi wasallam) in a dream had compelled him to act in conflict with some issues of his desire. "I had a natural inclination to give preference to Hadhrat Ali (radhiyallahu anhu). Rasulullah (sallallahu alayhi wasallam) compelled me to give preference to Shaikhain (i.e. Hadhrat Abu Bakr and Hadhrat Umar – radhiyallahu anhum). Secondly, I had a natural dislike for Taqleed. Rasulullah (sallallahu alayhi wasallam) prohibited me from acting beyond the confines of the Four Math-habs."

1258. VENGEANCE IS SOMETIMES INSPIRED BY AFFECTION

A Buzrug was going somewhere with some of his mureeds. Along the way they passed by a well where people were drawing out water. An old woman began reviling and insulting the Buzrug. The Buzrug instructed a mureed to give the old

woman a slap. The mureed was perplexed since this was completely abnormal for the Buzrug, hence he (the mureed) thought that he may not have understood the instruction. Whilst he hesitated to fulfil the Shaikh's instruction the old woman dropped down dead. Extremely annoyed and grieved, the Buzrug reprimanded his mureed:

“Zaalim (oppressor)! You killed her. When she abused me, I saw the Wrath of Allah Ta'ala descending on her. The way of saving her from the Wrath was to extract a measure of vengeance. I therefore instructed you to slap her. You hesitated, hence the athaab overtook her.”

1259. BARKAT IN TIME

It is well-established that there is considerable barkat in the time of the Auliya. According to Hadhrat Maulana Qasim Nanotwi (rahmatullah alayhi) in time there is a length duration which everyone is aware of. This consists of minutes and hours, etc. In addition, time also has a breadth which is unknown to most people. The Auliya accomplish great feats during the breadth of time.

1260. THE BASIS OF PIETY

The basis of piety of a person is on the confidence one has on a Buzrug and following him. But, there is an imperative need to first investigate the Buzrug whom one intends appointing as one's guide otherwise one will be deviated from the Path.

1261. THE 72 DOOMED SECTS

According to the Hadith, of the 73 sects into which the Ummah will split, 72 will be in the Fire and one will be the saved (*Naaji*) sect. This does not mean that the 72 sects will suffer everlasting perdition in Jahannum, nor does it mean that those of the Naaji sect will be completely free from the Fire. The 72 sects will be punished for their erroneous beliefs as well as for

their misdeeds while the Naaji sect will be punished for only their misdeeds. Both groups will eventually be freed.

1262. HAVE MERCY ON THREE PERSONS

“Have mercy on three persons: (1) An honourable man of the community falling from his pedestal of honour into disgrace. (2) A wealthy man reduced to poverty. (3) An Aalim who has become the toy of ignorant people. This is a statement of the Buzrugs. Some say that it is a Hadith.

1263. IF ENTRAPPED

Firmness (i.e. firmness on the Deen) demands that if one is entrapped in a gathering (where bid’ah takes place), one should not participate in the acts of bid’ah. There is no permission (of the Shariah) for weaklings to attend such gatherings.

1264. HAYAATUL MUSLIMEEN

(Hayaatul Muslimeen is a kitaab written by Hadhrat Maulana Thanvi)

Hayatul Muslimeen is actually a political book which has been written with Deeni hues. It explains progress and every kind of success for Muslims. If Muslims follow it, they will achieve such power and honour which cannot be acquired from any political movement.

Our function is to only disseminate the Haqq. Forming parties is not devoid of nafsaniyat.

1265. THE CORRECT BENEFITS OF WEALTH AND STATUS

The actual benefit of *jaah* (status/high rank) is defence against harm, and the true benefit of wealth is fulfilment of needs. If status is utilized to gain wealth, the latter being halaal becomes doubtful. Sometimes one may give because of the status of the person seeking the wealth. One is awed and gives without

wholehearted happiness. Wealth acquired in this manner by virtue of one's high rank is haraam.

1266. DO NOT DESPISE ANYONE

Hadhrat Maulana Muhammad Qasim Nanotwi (rahmatullah alayh) saw a Hindu in a dream after he (the Hindu) had died. The Hindu was in Jannat. When Maulana Nanotwi asked him: 'How did you reach here?' He (the Hindu) said: "Before I died, I recited the Kalimah of Islam. It was accepted by Allah Ta'ala."

1267. WRITTEN SALAAM

It is Waajib to respond to the Salaam written in a letter. The response may be verbal or written.

1268. ABBREVIATED DUROOD

It is incumbent to recite Durood with the Name of Rasulullah (sallallahu alayhi wasallam). Writing the Durood in an abbreviated form (*e.g. S.A.W/ PBOH, etc.*) does not discharge the obligation.

1269. WHAT IS YOUR PROOF?

A man came to a Molvi seeking assistance. He said that he was a Sayyid. The Molvi asked: 'What is the proof for you being a Sayyid?' The man said: 'Besides my claim, I have no proof.' The Molvi refused to give him anything.

That night in a dream, the Molvi sees himself on the plains of Qiyaamah. He was overcome by intense thirst. He saw Rasulullah (sallallahu alayhi wasallam) at Haudh-e-Kauthar giving his Ummah water to drink. The Molvi went forward and said: 'O Rasulullah! I too am an Ummati. Give me too water.' Rasulullah (sallallahu alayhi wasallam) said: "What is your proof for being an Ummati?" When his eyes opened he profoundly regretted what he had done.

1270. COLLECTIVE ACTION

Nowadays any action by Muslims collectively is not without calamities and mischief. Even if they unite to do something collectively, their hearts are torn apart. I therefore operate alone and do what is not dependent on a group/organization.

1271. A DUA BY IMAAM ABU HANIFAH

I read in a kitaab that Imaam Abu Hanifah (rahmatullah alayh) said: “Whatever I have received was by virtue of the Dua:

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ عَلٰى طَاعَتِكَ

“O Allah! We seek Your aid to obey You.”

I immediately made it incumbent on myself to regularly recite this dua. I also advise students of Hifz who seek Ta’weez, to recite this Dua eleven times after every Namaaz.

1272. FAULTS OF FEMALES

Some common faults of women are:

- * They do not fulfil the rights of Fasting. They destroy the fasts with indulgence in nonsensical and sinful conversation.
 - * They are careless regarding purdah. They do not observe purdah for ghair mahram relatives (e.g. brothers-in-law, male cousins.)
 - * They are negligent in the matter of Thikrullah.
- (Nowadays, males are no better)*

1273. WESTERN EDUCATION

Western education is the destruction of women. Women should be taught only the Qur'aan Shareef and the basic masaa-il of the Deen.

1274. NOT SPEAKING WITH A MUSLIM

According to the Hadith, the sin of not speaking to a Muslim is like the sin of murder. *(In fact, Rasulullah – (sallallahu alayhi*

wasallam) said: 'He who does not speak to his brother (Muslim) will meet Allah on the Day of Qiyaamah with the sin of Qaabeel. Nothing will free him except the flames of the Fire.)

1275. THE PROPERTY OF MINORS

It is not permissible to accept the money (or any asset) of a child even if he/she gives it happily. Nor is it permissible for the parents to take or give away anything belonging to minors. However, parents may give from their own money without making the children the owners, to give to charity.

1276. CHARITY IS TO GIVE TO ALLAH

Never apply pressure on any one to acquire funds (for charitable works). The work of Allah's activities of the Deen will never be halted. Contributing to any Deeni activity is to contribute to Allah Ta'ala. Allah is not in need of anyone. Therefore never raise funds in conflict with the laws of Allah Ta'ala. The contributors of funds give for their own benefit. Sadqah increases one's treasures in the Aakhirah. The projects of Allah are not dependent on anyone's contributions. Whether people give or withhold, Allah's projects will continue to flourish. But those who abstain from contributing, deprive themselves of great virtues.

1277. THE SECRET OF UNITY

Unity is achieved by benefiting others. If Muslims act according to this precept, all will become united.

1278. SIMPLICITY IS OF IMAAN

It is mentioned in the Hadith: "*Simplicity is of Imaan.*" The reason for abstention from adornment being a branch of Imaan is that the full focus of the Mu'min is on the Aakhirah (*or so should it be*). When this is his condition, he has no time for adornment. However if things of adornment are acquired

without engrossment in the means of acquisition, then it will not be reprehensible.

1279. AN OBESE AALIM

Rasulullah (sallallahu alayhi wasallam) said: *"Verily, Allah Ta'ala abhors an obese Aalim."* An Aalim whose obesity is on account of indulgence in the world and forgetfulness of the Akhirah is hated by Allah Ta'ala.

1280. BY ALLAH IT REMAINS FOREVER

Once a goat was slaughtered at the home of Rasulullah (sallallahu alayhi wasallam) and distributed. Nabi (sallallahu alayhi wasallam) enquired if all the meat had been distributed. He was informed that one leg was retained. He commented: "Only the leg is perishable. Everything else (which was distributed) will remain perpetually." *(Whatever is given in the Path of Allah, remains forever. Its reward is treasured in the Hereafter. The Qur'aan says: "That which is by Allah, remains forever.")*

1281. A SHAITAANI CLAIM REGARDING CUSTOMS

Some people say that if the whole community abstains from (bid'ah) customs, only then will it be possible to abstain from customary acts. This in reality is a shaitaani claim. You, alone should abandon all bid'ah customs immediately. Don't wait for the community. If you have to wait for others, these customs will not be eliminated even until Qiyaamah. A community consists of people with a variety of ideas and temperaments. It is not possible for people with diverse attitudes and ideas to unite on one issue, especially if it is an act of virtue. Yes, it is possible to unite on shirk. *(This is the way of the majority.)* Such is the state nowadays. Every intelligent and unintelligent person, and every high and low person, is entrapped in the unity of these customary (bid'ah) customs.

1282. LOVE OF WEALTH

A person who pursues wealth for needs is not one who loves wealth. Love of wealth is when one does not distinguish between halaal and haraam in the pursuit of wealth, or when one acts miserly when it is necessary to spend.

1283. THE DANGER OF KUFR

For some worldly expediency to describe a kaafir as a 'Muslim' and to deal with him as one would deal with Muslims is highly improper (*e.g. performing janaazah Salaat for a professed murtad*). If despite the presence of *kufriyaat* (*act/beliefs/statements of kufr*), a person is described as a 'Muslim', then in the estimate of ignorant Muslims kufr will become an insignificant issue. Ignoramuses can then easily become the victims of kufr. Thus, the consequence of admitting kuffaar into Islam is to pave the way for the departure of Muslims from Islam. Is there any wisdom to counter this evil?

1284. THE KALIMAH IS INSUFFICIENT

For proclaiming a kaafir to be a Muslim, it is not sufficient that he recites the Kalimah. He has also to renounce his beliefs of kufr.

1285. PROOF OF ISLAM

Practices which are exclusive with Muslims is proof of Islam provided there is no absolute *daleel* of kufr. If there is any absolute factor (belief/practice) of kufr, the ruling will be kufr. (*Example: A person who performs Salaat wears a cross or also prays in a church or does not believe in the Finality of Nubuwwat*).

1286. NEITHER KUFR NOR ISLAM

If there is doubt regarding the kufr of a person or of a group, whether the doubt is the effect of difference of the Ulama or conflicting indications or the subtlety of the Principles (of

belief), then the safest option is to refrain from the proclamation of either kufr or Islam, viz., neither should the fatwa of kufr be given nor of Islam. With such a person permission of Nikah should not be given nor should he be followed (e.g. in Salaat), nor should the meat of an animal slaughtered by him be consumed.

1287. INDISCRIMINATE KILLING IS NOT PERMISSIBLE IN JIHAD

Despite women, the aged, the lame and the blind remaining kaafir, it is not permissible to kill them (*during Jihad*). If the objective of the sword was to compel acceptance of Islam, then why do these people have to be left in their condition (of kufr)?

1288. QABAR PUJAARIS (GRAVE-WORSHIPPERS)

Those qabar pujaaris (grave worshippers) who believe that the inmates of the grave possess invisible powers (of enactment) are mushriks. However, those grave-worshippers who perform acts of worship as marks of honour and respect without believing in the powers of the inmates, are faasiq. They are not kaafir.

1289. REWARD IS BASED ON INTENTION

It is mentioned in the Hadith that a person who goes to bed with the intention of rising in the night to perform Tahajjud, but missed Tahajjud since his eyes did not open, will receive the reward of Tahajjud, and his sleep will be a gift for him from Allah Ta'ala. (*This bounty is for one who had a sincere niyyat of getting up for Tahajjud, but his eyes simply did not open.*)

1290. THE WORST ACT OF KHIYAANAT

It is mentioned in the Hadith that the worst acts of *khiyaanat* (abuse of trust) is for a ruler to trade among/with his subjects. The reason for this is that the people will feel obliged to make concessions, and this causes inconvenience to them.

Furthermore, his trading with his subjects portrays selfishness. If the ruler should enact a law pertaining to commerce, then irrespective of its benefit for the public, it will create the suspicion that he had promulgated the law for the benefit of his commercial enterprise.

Similarly, it is inappropriate for a person involved in public works for the benefit of the people to trade in such merchandise which benefits him personally. For example, an Aalim advises people to study certain kitaabs. It is inappropriate for him to sell such kitaabs. It will most certainly create the suspicion that his advice was in fact designed for his personal benefit. Such a doubt/suspicion is an impediment for deriving barkat. It is not appropriate for a Shaikh to become the cause of deprivation of barkat. Even if he (the Shaikh) trades any type of business, he should not transact with those who are under his influence (such as his mureeds).

1291. SHAME AND HONOUR

Shame and honour prevents one from many sins. It is a safeguard against almost all sins. There are many sins which are undetectable by intelligence, but recognized by shame and honour which agitate the conscience thus saving one from committing the sins. Precisely for this reason does the Hadith say: "*Haya (shame) is a branch of Imaan.*"

1292. DO WHAT YOU ARE ABLE TO DO

(Advising a principal of a Madrasah, Hadhrat Thanvi said): Render service to the extent of your ability. If the funds are depleted and all the mudarriseen (teachers) abandon their posts, then teach a few students at your home. This is within the scope of your ability. Do not fix any target for yourself. The objective of Deeni service is the *Ridha (Pleasure)* of Allah Ta'ala, and this (i.e. the acquisition of Allah's Pleasure) is not reliant on factors beyond one's volitional control. Always remember this principle. Acts which are within your ability should be adopted

provided they are not futile. Never contemplate doing what is beyond your ability. If you conduct your life in this manner, both your Deen and dunya will be rectified. Such a person will not be the victim of worry and frustration. His heart will be attached to Allah Ta'ala. Peace of mind is a great treasure. Furthermore, only worry which is self-induced is harmful. Worry which comes of its own accord is not harmful. On the contrary it is beneficial.

1293. THE MAQASID (OBJECTIVES) OF THE DEEN

Nowadays the condition of people is such that despite having completed the academic course of study and having becoming mudarriseen (teachers in Madrasahs), the Path (of Tasawwuf leading to Allah Ta'ala) remains unknown. People are involved in superfluities and have abandoned the *Maqaasid*.

1294. FUND-RASING/COLLECTIONS

I detest that Ulama even mention the word fund-raising/collection. People slander the Ulama. They labour under the notion that the Ulama have established Madrasahs as a source of livelihood. Never venture at their doorstep for collecting funds. Do service for the Deen within the bounds of your ability. If funds are not forthcoming, let it be so. If our hearts become reformed, we shall be able to render service of the Deen as the Salaf-e-Saaliheen used to do. They were never in need of mansions. An Aalim should impart knowledge (i.e. *dars and tadrees*) from his home (if he lacks the means for operating a conventional Madrasah). While I am not advocating closure of the Madaaris, I emphasize that they (the Madrasah authorities) should not exceed moderation (in building and other Madrasah expenditure). Madrasah are ventures of great virtue. But in every venture moderation must be rigidly observed.

1295. THE RIGHTS OF THE WIFE

It is my advice that the financial affairs of the home (i.e. the expenses to run the home) should be in the control of either the wife or the husband. It should not be assigned to any one else, not even to one's parents. It is very distressful to the wife if the home's expenditure is entrusted to someone else. Among relatives, the wife is the most deserving of this responsibility. The rights of the wife are not restricted to food, clothing and shelter. Keeping her happy is also essential.

1296. MOLVIS AND WESTERN EDUCATION

A Molvi relative of Hadhrat Thanvi (rahmatullah alayh) who was a Waa-iz (lecturer) sent his sons to acquire western education. Hadhrat Thanvi was extremely annoyed and grieved. Despite Hadhrat Thanvi forbidding his relative from this move, he ignored it. Hadhrat then forbade the Molvi from corresponding with him. Hadhrat commented:

"He (the Molvi) accepted this (i.e. severing of the relationship) for the sake of western education. I said to him: Are you not ashamed of yourself delivering wa'z (lectures) while you are sending your children for western education? If you were not a Molvi, I would not have been so considerably displeased. But, you sit on the Mimbar and encourage people towards the Deen yet you send your children for western education!"

1297. THE SHARIAHS METHODS OF PROOF

The Shariah has its ways and methods of proving something. If anything is not substantiated and proven in terms of the Shariah's method, it will not be confirmed and proven. Ilhaam, kashf, amaliyaat, (ta'weez, etc.) and dreams are not among the Shariah's ways for proving and confirming something. It is therefore haraam and a grave sin to brand a person a criminal, a thief, etc. on the basis of any of these methods which the

Shariah does not include among its *Turq-e-Ithbaat* (Ways of proving and confirming).

To accuse a person of a crime on the basis of information acquired from occult practices, a jinn, astrologer, mesmerism, etc., is such a severe sin which is tantamount to kufr. The Shariah does not accept any of these methods as absolute proof.

1298. DREAMS

Dreams, visions and trances are not ways of *Hujjat* (proof and certitude) in the Shariah. Masaa-il cannot be formulated on the basis of dreams. Whatever is confirmed in the Shariah may not be abrogated by directives in a dream or vision. All Shar'i masaa-il remain intact. However, it is permissible on the basis of a dream to emphasize the angle which is precautionary in the Shariah. *(Example, according to the Shariah it is best to abstain from anything which is doubtful. If such abstention is indicated in a dream, then abstaining will be emphasized without changing the classification of doubtful (mushtabah). The doubtful will not be labelled haraam on the basis of a dream, vision, ilhaam, etc.)*

1299. MISUSE OF THIKR

The Fuqaha have explicitly prohibited a trader from reciting Durood Shareef, etc. to impress buyers or to promote his stock. Similarly, they have prohibited a guard from reciting aloud tahleel (La-ilaha il lallaah) for waking up those who are sleeping. *(Clocks with Athaan, etc. as alarms to wake up people are also prohibited).*

1300. A VERY IMPORTANT NASEEHAT

If a person whose moral and spiritual conditions are virtuous and in accordance with the Shariah, and furthermore, he wakes up regularly at night (for Tahajjud) – if he sees in a dream that his condition is corrupt, then regardless of how corrupt and immoral it may be (in a dream) even if he sees himself eating

pork or uttering kufr (in the dream) – Ma-aazallaah! – he should not become worried and depressed. He should continue with his acts of ibaadat and way of life according to the Shariah. He should not be affected by the dream. If he does feel somewhat depressed, then he should recite:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Hasbunallaahu wa Ni'mal Wakeel (Arabic).

1301. HAALAAT AND MAQAAMAAT

(Haalaat literally means conditions/states, and Maqaamaat means stages/stations/places. In Tasawwuf these terms have particular meanings which Hadhrat Thanvi explains in this Malfooth.)

Imperfect spiritual states – spiritual conditions in which one has not yet gained fortitude and steadfastness – are called *Haalaat*. When these states become grounded and firm then in Tasawwuf they are called *Maqaamaat*. However, people (i.e. crank and quack ‘sufis’ – the people of bid’ah) have fabricated baseless meanings for these terms. The meaning is simply this that *Haalaat* (spiritual states) are called *Maqaamaat* when they become grounded.

1302. ROOHAANI (SPIRITUAL) AND NAFSAANI (EMOTIONAL) HAALAAT (STATES)

The Saalikeen (Mureeds pursuing the path of moral reformation and spiritual progress) experience two kinds of conditions: *Roohaani* and *Nafsaani*. The *Roohaani* conditions are such attributes which remain with the soul even after death and separation from the physical body, e.g. tawakkul, sabr, shukr, ikhlaas, sidq, etc. These attributes do not weaken in consequence of the weakness of the physical body. They remain inherent with the soul after separation from the body.

The *Nafsaani* attributes such as emotion, anger, vengeance, etc., are eliminated after the separation of the soul from the body, and they become weak with the weakening of the physical body.

Generally, the *Nafsaani Haalaat* occur to people of little intelligence. These conditions occur with rarity in people of perfect intelligence. The reason for this is that these *haalaat* require mental tranquility (i.e. mental inactivity). An intelligent person's mind is generally not in the state of tranquility. Precisely for this reason did these *haalaat* not occur to the noblest personalities of the Ummah, viz., the Sahaabah. They were men of the highest level of intellectual perfection.

Furthermore, these *Nafsaani Haalaat* develop generally during the age of youth. They occur rarely during old age. However, even in the *Nafsaani Haalaat* there are some such spiritually subtle conditions which occur to even men of perfect intelligence, e.g. crying in profusion which occurred much to the Sahaabah.

Hadhrat Maulana Gangohi (rahmatullah alayh) had a mureed who was *maghloobul haal* (a person who is overwhelmed by emotional states which are beyond his volitional control). This mureed would laugh very loudly. When some people questioned about his loud laughter (*loud laughter is prohibited in the hadith*), Hadhrat Gangohi said: "He is *maghloobul haal*." Such states do occur to the Saalikeen. Then, they asked Hadhrat Gangohi: "Did you also experience such states at any time?" Hadhrat Gangohi responded: "Was I some moron to experience such a state?"

This response of Hadhrat Gangohi confirms that generally *Nafsaani Haalaat* occur to persons of little intelligence, and do not as a rule occur to people of intelligence and wisdom. Regarding these *Nafsaani* conditions Hadhrat Junaaid Baghdaadi (rahmatullah alayh) said:

"These are such imaginations by means of which the infants of Tareeqat (Tasawwuf) are nurtured." These emotional states aid the weaklings. However, the Auliya had no care whatsoever for such conditions.

1303. NO GUIDANCE WITHOUT INTENTION

As long as a person has no intention of reforming himself, the teaching and training of a murshid (guide) will be of no benefit nor will anyone's dua normally be of benefit. Who can be a greater guide and teacher than Rasulullah (sallallahu alayhi wasallam), and whose dua can be more acceptable than Rasulullah's dua? His uncle, Abu Talib had profound love for him. Rasulullah (sallallahu alayhi wasallam) constantly made endeavours in the hope that Abu Talib would accept Imaan. However, since Abu Talib himself had no intention of reforming, all endeavours were of no avail.

1304. OBSERVE THE LIMITS OF THE SHARIAH

In Surah Taubah Allah Ta'ala has abundantly praised the Sulaha (the Pious ones). The aayat mentions many praiseworthy attributes. However, at the end, the aayat states about these Sulaha: *"They observe the limits of Allah."* It is thus clear that all praiseworthy attributes are praiseworthy as long as they are practiced within the limits prescribed by Allah Ta'ala. There should be no extremes whether positive or negative. The attribute will no longer be praiseworthy if the bounds of the Shariah are transgressed. All acts are correct and accepted only if they are maintained within the prescribed limits of the Shariah.